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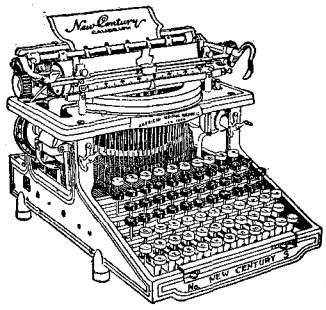

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The Outlook

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The Republican Conventions

The Republican State Conventions held last week in New Hampshire, Massachusetts, Pennsylvania, Ohio, Indiana, and Wisconsin, indorsed President McKinley's administration in its entirety. The only protest anywhere made was in New Hampshire, where an anti-imperialist resolution was offered, but received only a handful of votes. In Massachusetts Congressman McCall, who voted against the Porto Rico Bill, was elected one of the delegates to the Republican National Convention. The resolutions adopted plainly favored the retention of the Philippines. While courteous toward Senator Hoar and his following, they contained no expressions of sympathy with his position such as permeated the resolutions last year. In the remaining States there was no anti-expansion sentiment in evidence. The Ohio resolution is, perhaps, the most important, as it probably foreshadows the one to be adopted by the National Convention. It reads as follows:

> We reaffirm the principle in which the Republican party had its birth, and on which Abraham Lincoln was elected President, that the representatives of the people have full power over territory belonging to the United States, in harmony with and subject to the fundamental safeguards of our free institutions for liberty, justice, and personal rights. We sustain the President and Congress in exercising this power with due regard for the safety and welfare of the Union and with the most just, generous, humane, and fraternal consideration for those over whom the authority of the Nation is extended. We advocate for them free schools, full security for life, liberty, and prosperity, and most liberal measures for the development of their agriculture and industry, and the largest degree of local self-rule for which they are fitted.

Apart from the colonial policy, the most delicate question handled by the various Conventions was that of the trusts. The resolutions upon this subject were generally vague in the extreme—that adopted in Pennsylvania merely condemning "hurtful and illegal" combinations. The Ohio resolution condemned all "combinations of capital that seek to restrict competition and stifle independent producers," and demanded that "so-called trusts shall be so regulated from time to time, and be so restricted, as to guarantee immunity from hurtful monopoly." No definite measure against trusts was anywhere proposed. The Pennsylvania Convention, against the protest of one-fifth of its members, indorsed ex-Senator Quay for re-election, and the New Hampshire Convention, against the protest of one-third of its members, elected Frank Jones, the millionaire brewer, who left the Democrats in 1896, a delegate-at-large to the Republican National Convention. In both of these actions the interests of the party were distinctly sacrificed to the interests of the machine.

❀

The Decision Against Mr. Quay

The Senate, by a majority of one, has refused a seat to Matthew S. Quay, the appointed Senator from the State of Pennsylvania. A significant incident in this long controversy was the vote of Senator Vest, of Missouri, a warm personal friend of Senator Quay, who, despite his friendship, voted against seating Mr. Quay because of his conscientious conviction that, under the Constitution, Mr. Quay had no right to the seat. We speak of the incident as significant because it indicates a tenacity of conviction which we believe is more common in Congress than the partisan press would induce its readers to believe. The question whether Mr. Quay should be seated, unlike the question in the case of Mr. Clark, of Montana, had nothing to do with the personal character of the appointee. It was purely a Constitutional

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question. The Constitution provides: "If vacancies happen by resignation or otherwise during the recess of the legislature of any State, the executive thereof may make temporary appointments until the next meeting of the legislature, which shall then fill such vacancies." Webster gives the following definitions for "happen:" "To come by chance; to come without previous expectation; to fall out; to take place; to occur." It is conceded that the vacancy to which Mr. Quay was appointed did not come without previous expectation during the recess of the Pennsylvania Legislature. His term expired; the Legislature was so divided that it failed to make any choice, and, after many ballotings, adjourned, leaving the seat vacant. The Governor then appointed Mr. Quay as Senator. The verbal argument appears to us conclusive. The vacancy existed during the recess of the Legislature, but did not "happen" during the recess. The argument from public policy appears to us equally conclusive. Senator Hoar, indeed, contended that a State ought not to be left without a representative in the Senate by reason of the failure of the Legislature to do its duty. It appears to us that the danger of misrepresentation of the State would be far less from the establishment of the principle that, if the Legislature fails to do its duty, the State will be unrepresented, than from the establishment of the principle that, if the Legislature fails to do its duty, the Governor may make the appointment. Senatorial elections are already quite too much dependent upon a political oligarchy. The construction of the Constitution upon which the friends of Mr. Quay depended would increase the power of this political oligarchy. Unfortunately, the majority in this case is so slight that the Constitutional question therein cannot be regarded as finally settled.

❀

Porto Rico Amendments Amendments relating to franchises in Porto Rico recommended by the Committee on Insular Affairs have been adopted by the House, which, if adopted by the Senate, would, it seems to us, sufficiently guard the island from any possible danger of exploitation by unscrupulous financiers. These amendments provide that all franchises shall be approved by the President of the United States before they shall become operative. This would enable the country to hold one man responsible for any corrupt or oppressive franchise. A second amendment provides that all charters "shall be subject to alteration, amendment, or repeal," and "shall forbid the issue of stock or bonds except in exchange for actual cash, or property at a fair valuation, equal in amount to the par value of the stock or bonds issued"—a provision intended to prevent watering, and, it appears to us, effectual for that purpose. There is some doubt as to the vote on these amendments in the Senate; the past history of that body has created some not unnatural suspicion that personal and financial interests are stronger there than in the House. It is difficult to see any legitimate argument against these provisions; they have entirely sufficient precedent in modern State legislation.

❀

The Demand on Turkey Despatches from Constantinople state that the American note handed to the Turkish Minister of Foreign Affairs, Tewfik Pasha, on Tuesday of last week, is couched in peremptory terms, demanding immediate payment of the indemnity several times promised to Minister Straus by the Sultan. With the character and history of these claims for indemnity our readers are familiar. The note does not fix a time-limit for an answer, but its tenor is not far from the character of an ultimatum. The Porte so far has given nothing but evasive replies and suggestions, and those unofficially, with the exception that in an official communication to Washington it is intimated that the Porte is not disposed to advance our claim above those of other countries which have long awaited payment. The hint that Turkey would be willing to order a war-ship built in the United States with the price fixed so as to include the amount of the claims is typical of Turkish evasion and trickery. The State Department promptly and curtly declined to accept any such plan. Another feeble attempt at escaping the point is found in the issue of an *irade*, or imperial order, permitting the rebuilding of the American structures destroyed at Harpoot and the enlarging of Robert College. The order ought to have been issued long

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ago, and, although welcome in itself, would be of more use to the owners of the property destroyed if it were accompanied by payment of the damages justly due, so that means to rebuild might be available. It is a notorious fact that the Sultan spends annually in bribes and gifts to favorites many times the amount involved, and his plea of poverty will last only as long as he feels that actual force will not be applied to him or a serious injury result to Turkey's international status. A missionary now present at the Ecumenical Conference suggests that a good way to force compliance with our demands might be to seize one of the islands in the Dardanelles.

❀

The Chicago Strike The strike in the building trades in Chicago becomes more and more serious as the season advances. It will be recalled that these trades have for years acted together through a council, which has compelled the great body of contractors to guarantee the eight-hour day, high wages, and the exclusive employment of union men. The last of these guarantees has been considered the most essential, and the rules of the council have made the employment of a single non-union man in any one of the building trades the signal for a sympathetic strike in them all. The power thus developed by united action has been used in some cases tyrannically—the unions even restricting the employment of machinery and the purchase of materials from out-of-town establishments. This year the contractors—helped, perhaps, by the lull in building operations caused by the high prices of iron and lumber—determined to overthrow the building trades council, and they have succeeded in securing enough non-union workmen to lead unionists to adopt desperate tactics. Last week a good many non-union men were brutally assaulted, and one union man was killed when attempting to assault the superintendent of a non-union manufacturing plant. The disorder has been such that the contractors have proclaimed the existence of a reign of terror, and called upon the Mayor to employ a thousand extra policemen. Mayor Harrison, however, denies the truth of the alarming statements, and declares that twenty thousand extra police could not better the situation. The present force, he says, is doing all that can be done to repress violence—even forbidding union "pickets" to gather in such numbers as to suggest intimidation. Both parties to the strike, he declares, have been unreasonable, and the arbitration now demanded by the workmen ought to be accepted by the contractors.

❀

The Boer War Last week the British gained two victories in the Orange Free State; they relieved the hard-pressed garrison at Wepener and they won in a fight at Thabanchu—both in the eastern part of the State—apparently clearing the country of their enemy as far north as Ladybrand, a town due east of Bloemfontein. By the middle of the week the British relieving columns had become so strong as to compel the Boers to raise the siege of Wepener; but the other British aim, to throw a cordon around the besieging Boers, was not so successful. The genius of General Botha, the Boer Commander-in-Chief, succeeded in evading the encircling movement. With caution and ability he led his mobile forces north forty miles to Thabanchu, and thence, after a defeat at that place, eastward an equal distance to Ladybrand; taking full advantage of the mountainous nature of the country. His success in eluding the more numerous British forces under Generals French, Rundle, and Pole-Carew is one of the most adroit feats of the war. Thabanchu is situated on a range of precipitous hills, with narrow poorts or passages between, and it commands a great extent of country. It is, therefore, a natural fortress and a place of great strategic importance. The principal engagement in its capture on Thursday occurred at Israel's Poort, one of the approaches, about seven miles from the town. Notable gallantry was displayed by the Canadian troops, who occupied the place of honor on the British side. The kopjes were shelled all day, and at night the Boers fled toward Ladybrand. Although unfriendly Basutos line the border, Ladybrand is a proper point of Boer concentration, as it can be approached only by a British army in strength. The surrounding country is one eminently favorable to Boer tactics.

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The Boers in the country between Wepener and Ladybrand have now returned to their farms, and many have taken the oath of allegiance to the British. The experience of the past few weeks, however, would indicate that this is sometimes only a ruse to induce the British to move on, after which the farmers have the opportunity again to combine and to create disturbances on the British rear. After their unsuccessful pursuit of the Boers, Generals French and Pole-Carew returned to Bloemfontein. The latter's progress through the Free State shows that the policy of leniency has been abandoned. He not only seized the horses and cattle of all farmers who, after having declared their allegiance to the British, were found fighting on the Boer side, but also confiscated available forage everywhere, giving receipts in each case, and even burned outhouses containing meal and other provision which he was unable to remove. Though this stern policy creates distress among the farming population, there is no longer any inclination on the part of the British to permit the Boer use of the country's resources to British disadvantage. Drastic as are these methods, they are certainly better than the proposition of one London paper, which would reproduce something like General Weyler's Cuban reconcentrado system, but "without the horrible dishonesty of its execution." There is also severe criticism on the part of such journals regarding the British Government's commendably lenient policy towards Boer rebel prisoners in Cape Colony. These prisoners, instead of being summarily executed, have been turned over to the civil authorities, to be dealt with in the indefinite future. The despatches of Tuesday of this week indicate that General French is holding Thabanchu and is reconnoitering the hilly country to the east of that place, while reports from Pretoria show that the Boer forces from Dewetsdorp and Wepener have reached the main camp at Brandfort in safety, thus largely concentrating the Boer army.

❀

The Boer War and the Black Races

The Rev. Charles Phillips, now pastor of the Congregational Mission Church at Johannesburg, and a delegate from the British Colonial Society to the Ecumenical Missionary Conference, contributes new and important information concerning the treatment of the South African natives by the Boers and by the British. In his opinion, while accidental cases of British ill-treatment of the blacks are to be found, the main thing to be considered is the fundamental policy of the two governments—the Boer in the Transvaal and the British in Cape Colony. The difference begins (1) with the Transvaal "Grondwet" or Constitution itself, which affirms that there shall be "no equality either in Church or in State between white and colored." On the other hand, the Cape Colony Constitution allows no difference because of color. (2) Natives in the Transvaal may not use sidewalks, or occupy any but special railway trucks and carriages. In Cape Colony they may walk where they like; Mr. Phillips says that during his former residence of seven years in that Colony he never saw a native shoved into the street by a white man. (3) In the Transvaal natives may not engage in commerce, but in Cape Colony they may trade on the same conditions as the Boers or the British. (4) In the Transvaal the natives may not own land. The contrary is the case in Cape Colony; in Mr. Phillips's former native congregation there, nearly every head of a family owned the plot of land on which his cottage or hut was built. (5) In the Transvaal natives may marry by paying a fifteen-dollar fee to the one Government Civil Marriage officer in the entire Rand district (a premium on immorality). In Cape Colony there is no fee, and every clergyman is a marriage officer. (6) Mr. Phillips declares that no government in the world does as much for the education of its own children as does the Transvaal Government for the Boer children. While its maximum service is in this direction, its minimum service is for the children of the Outlanders; but for the children of the natives it provides no education at all. In Cape Colony, on the other hand, education is provided for all natives. Mr. Phillips himself once had seven schools under his charge there, not one of which could have been kept open apart from the Government grant. A school of this character is always established whenever a missionary indicates the need for it. (7)

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In the Transvaal the natives have had no prospect of acquiring the franchise. In Cape Colony they enjoy the franchise on the same conditions as the whites. At the Bloemfontein conference Sir Alfred Milner asked for the Outlanders less than is freely conceded to the natives in Cape Colony. The latter have in their own hands the remedy for any grievances. Furthermore, the two political parties are so evenly divided that the natives hold the balance of power. At the next election that party will succeed which secures the native vote.

❀

Liquor and Labor In one respect only is the Transvaal general policy better, says Mr. Phillips, than that of the Cape Government; namely, in regard to a prohibitory liquor law for natives; but as this law is not properly executed, it is a dead letter. As a matter of fact, there has been more drunkenness among the Transvaal natives than among those of the Cape. The former are slaves to the adulterated and destructive spirits manufactured in Portuguese Africa—spirits from which a white man's appetite recoils, and which are in consequence consumed only by the natives. One-third of the hundred thousand natives working in the Johannesburg mines are continually incapacitated by drink. The illegal liquor-dealers and liquor companies take an average of thirty thousand dollars a month out of native pockets. To the charge made by pro-Boers that the condition of the natives working in the Kimberley diamond-mines approached that of slaves, Mr. Phillips replies that the workers in any diamond-mine would necessarily be closely watched, especially where, as in Kimberley, the natives will not only put diamonds in their clothing and will swallow them, but where they even inflict severe wounds in which they hide diamonds, allowing the wounds to heal temporarily. Though the time for which the diamond-worker is engaged is a short one, the Kimberley mine managers have done everything possible for the comfort of the workmen. Baths have been provided, and a large space for games; shops have been erected, an excellent hospital established, and a doctor is always present at the mines, ready to deal with an accident. The one thing which the natives cannot get at Kimberley is any kind of intoxicating drink. Taking the treatment of natives at Kimberley as a whole, the missionaries in South Africa do not see how any better system could be devised. Every visit to Kimberley, says Mr. Phillips, only confirmed him in the impression that the blacks there were the happiest in South Africa. Another delegate to the Ecumenical Conference, the Rev. Dr. Wardlaw Thompson, representing the London Missionary Society, declares that no complaints from any of the missionaries in his Society have been received, that the Rhodesian Government is anxiously trying to do its best, and that the natives seem happy and content under it. With regard to the Dutch Reformed Church in South Africa, Mr. Phillips informs The Outlook that, while that Church has a large and flourishing native mission comprising many individual churches in Cape Colony, and while it has done good among the natives of the Transvaal and of Nyassaland, by missionaries deeply interested in such work, these missionaries form a distinct and inferior class of men, and are seldom allowed to ascend a Dutch Reformed pulpit. Furthermore, not one colored clergyman is to be found in the Church, and no native is allowed to be educated as a missionary; indeed, nothing is done for the higher education of the natives. In the "Dopper" or Conservative branch of the Dutch Reformed Church as it exists in the Transvaal, matters are even worse. Less than two years ago any Dopper office-bearer or member who attempted to do anything towards evangelizing the natives was threatened with excommunication. Mr. Phillips declares that no native may enter a Dutch church. He believes that the outcome of the Boer war will be, especially for the natives, a larger life of liberty and freedom.

❀

Lord Cromer's Report The publication of the annual report of the British Consul-General in Egypt is an event of more than ordinary significance. Nowhere has Great Britain instituted more reforms, and nowhere has she attained in so short a time such success. This success is due almost entirely to the efforts of one man, Viscount Cromer, who went

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to Egypt in 1887, as Commissioner of the English Debt. In the Dual Control of Egypt by England and France which followed he was the representative of the former country, and, when that control broke down, became a so called Consul-General, really a Governor-General. He warned the Gladstone Government of the impending Gordon tragedy, but he was, unfortunately, unable to avert that tragedy. His most distinguished service to Egypt, and especially to the holders, English and Continental, of Egyptian bonds, has been his transformation of Egypt from a condition of bankruptcy, less than twenty-five years ago, to a condition of solvency. Indeed, he reports for the past year a revenue of over fifty-five million dollars and a surplus of over two million dollars. The surplus would have been larger but for the sinking-fund requirement imposed by the "International Control" of Egyptian bondholders. The sinking fund now amounts to nearly forty million dollars. In attaining this signal success, Lord Cromer has benefited not only the financial but also the industrial and social worlds. He has not obtained his augmented revenues by augmented taxation; on the contrary, the fellahîn or peasants are not burdened by the oppressive taxation which existed before the English came into power in Egypt. Further to help the fellahîn, the Consul-General recently carried into effect a scheme of Government loans at ten per cent.; the fellahîn had been paying four times that percentage to usurers. When Lord Cromer assumed authority in Egypt, only the slow-moving dahabîya was a means of communication; now there are hundreds of steamers on the Nile, and the country is gridironed with railways. An excellent postal service, which includes a telegraph service, has been established, and the returns from both the State railways and the postal departments show a surplus. The Nile has been the lowest on record during the past season, but the treasury is strong enough to meet the loss arising from this source; in olden times a low Nile would have meant famine. In a few years the Egyptian treasury will not be compelled to meet any strain by reason of a low Nile, as the great Assuan dam now building promises a continuous distribution of the river flow. As in the case of General Wood's reforms in Cuba, all of these improvements have been carried out with but a part of the burden of taxation which the Khedives once levied to support their useless civilization and their make-believe government.

❀

English Liberals The formation of the Imperial Liberal Council, under the presidency of Lord Rosebery, commits him and his supporters, among whom are surprisingly large numbers of Nonconformists, to a modified policy of imperialism. It arrays in opposition a few representative Liberals like Sir William Harcourt and Mr. Morley, together with their supporters. The Liberal party is thus once more rent in twain. In 1886 a cleavage took place on account of Mr. Gladstone's Home Rule proclivities, and the party was divided into Liberal Unionists and Liberal Separatists, the first, under the leadership of the Duke of Devonshire, allying themselves for many practical purposes with the Conservatives, and the last becoming familiarly known as Gladstonian Liberals. The Gladstonian Liberals, however, have succeeded to the title "Liberal," rather than their former fellow-workers in that party. With the new cleavage, the Liberals are now popularly dubbed "Greater Englanders" and "Little Englanders," but the followers of Mr. Morley repudiate the term "Little Englander," declaring that they are for the maintenance of the British Empire as it is, but not for its unnecessary enlargement. This group of Liberals has issued a statement conveying an assurance of sympathy to their Dutch fellow-subjects in the South African colonies, whose self-control is being so sorely tested. The statement also expresses the hope that the publication of their disapproval of the Boer war may help to secure at the close of the war a fairer settlement of British relations with the whole of South Africa. Though conceding Outlander grievances to have been real, the signers condemn the war because it was more than usually incumbent on the stronger Power to have adopted a conciliatory attitude, and because the announcement that a large British force was to be sent into South Africa tended to fix in the minds of the Boers the idea that war and not peace

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was intended; hence the war, though determined formally by the ultimatum issued by the Transvaal Government, was, in an important sense, the result of British action, and this action will reawaken the old but latterly almost extinct race antagonism between the Boers and the British. The signers petition the British Government to make known that it is willing to offer such terms of peace as a people brave as well as jealous of its independence may be expected to accept. There are many influential men among the signers of this declaration.

❀

The Ottawa Fire The calamity which has fallen upon Ottawa and the neighboring town of Hull, which is largely populated by those engaged in the lumber trade, is the greatest disaster of its kind on this continent within the last quarter of a century; it approaches closely in its magnitude to the great fires of Boston and Chicago. Estimates of the loss involved are, as we write, indefinite, but it will probably reach the sum of $15,000,000. Much more significant of the horror of such a conflagration are the varying statements that from twelve to fifteen thousand people are rendered homeless. The fire started on Thursday night of last week, and for nearly twenty-four hours it was impossible to control it by ordinary means; in fact, it stopped, not because of the efforts of the firemen and the citizens, but because it had burned itself out into the country, and there was no longer fuel for it in the direction in which it was taken by the wind. A wide strip, nearly five miles in length, was devastated. Fortunately, the beautiful Government buildings were spared; but the manufacturing industries suffered severely. Relief funds have already been started for the aid of the destitute, and to these funds other Canadian cities and the Canadian Government have contributed liberally, while large sums have also been subscribed by telegram from London, New York, and several cities of the United States. There seems to be no authentic information as to the cause of the fire, although one report states that it came from a defective flue. The very large number of wooden buildings in the portion of the city burned made it impossible to stop the progress of the flames. No doubt this part of Ottawa will be rebuilt in a more substantial way. The rumor repeated by the press despatches that the conflagration was the work of Fenians, or Boer sympathizers, seems to have nothing behind it; and the Canadian High Commissioner, Baron Strathcoma, says that many facts directly contradict the idea. The supposition seems to have grown out of public sentiment and prejudice, and not to rest upon any tangible evidence whatever. Several lives were lost, as is always the case in a conflagration of this extent; but the number is small in comparison with the tremendous extent and rapidity of the fire.

❀

The Famine in India Last week the delegates from India to the Ecumenical Conference made an appeal to the American public in behalf of the famine sufferers. They recalled the relief which American generosity brought to thousands in India in the famine of 1897, and hoped that in the present more terrible visitation they may turn to the United States for renewed bounty. The British Government in India, declare the missionaries, is doing all that any government could do, and, with a skill derived from the carefully garnered experience of other famine campaigns, has relieved five and a half million persons by direct government aid—a greater work of rescue than any other government has ever undertaken. But there is a vast area in which private aid can effect what governmental interference cannot usefully attempt. A nation whose ears are open to the world's voices, and whose heart confesses the brotherhood of man, can at such a moment have no thought but that of instant and effectual rescue. The missionaries call attention to the fact that the people of Britain are burdened just now with heavy cares and engrossing tasks elsewhere. They might have added that, while a comparatively small population exists in South Africa, directly or indirectly involved in the Boer war, in India there are eighty million suffering people, and for them the English people have so far subscribed six hundred and twenty-five thousand dollars, against as many millions spent in war. This, however, is but a

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small part of the Relief Fund in the Indian Treasury. The lavish expenditure of money and of men in the effort to check the famine is highly creditable to the present Indian Government. On Sunday night of this week a mass-meeting was held under the auspices of the Ecumenical Conference, and $1,600 was raised, a sum which, according to the missionaries, will save 1,600 lives. Lord Curzon, Viceroy of India, has shown himself, as always, a hard worker in a good cause. He has just dismissed summarily twelve British officers and soldiers from the military service in Burma on account of their shameful connection with a criminal assault upon a Burmese woman. The missionaries from India in New York declare that this is the most creditable and heroic action yet taken by Lord Curzon, and one that will endear him to right-thinking people all over the world. They add that this action also shows the determination of the British Government to protect the natives of Burma and of India in every civil, religious, and social right.

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The Revolution in Colombia

Varying reports have been coming from the revolutionary struggle in Colombia, and it is difficult at this time to get a clear view of the situation. The latest report (and one so definite that its truth seems probable) is that the insurgents hold Colon, Barranquilla, and Cartagena. If this be so, the success of the revolution seems assured. Cartagena, it is said, was captured on April 25. Barranquilla is much the most important of the ports of Colombia. The fall of Bogota, the capital, will probably soon follow. President Zelaya of Nicaragua is believed to be in sympathy with the Colombian rebels. The United States has a genuine interest in these little wars, not merely because of the American merchants in Colombia and Nicaragua, but because these two countries own the territory we must control if we are to build the Nicaragua Canal. Almost all the revolutions in the Spanish-American republics are fundamentally personal in their origin, and merely work out by trial of battle the jealousies and ambitions of rival politicians and generals. It is but fair to say, however, that the leaders of the present insurrection have sent letters to the United States which lay great stress, with apparent sincerity, on their eager desire to form a truly constitutional government. The insurgents have established a provisional government under General Gabriel Santos, their military leader. General Santos is over seventy years old, but is the most active soldier in Colombia. The United States has sent two ships, the Machias and the Philadelphia, to the neighborhood of the Colombian ports.

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The Duke of Argyll

The death of the Duke of Argyll marks the disappearance of another of the remarkable group of men who have given dignity and interest to English public life during the last half-century. The descendant of a house whose traditions run back into prehistoric times, holding a position of the highest rank in the peerage of Scotland, the Duke of Argyll added to the best associations of a name long held in honor in the North Country. His ancestors were men of distinction and position; before the Wars of the Roses they were prominent at nearly every striking period of Scotch history; more than one of them is invested with the interest of a tragic fate. But among them all none reveal greater constancy of purpose, steadfastness of character, or fidelity to convictions than the late Duke. Born in 1823, the eighth duke of his line, while still Marquis of Lorne, at the age of nineteen, he threw himself into the ecclesiastical controversy then going on in Scotland, as an advocate of the freedom of the Presbyterian Church of that country. He became interested in politics at an early period, and soon became prominent in the councils of the Liberal party. He was a member of several Cabinets, but withdrew from his party in 1881, in consequence of a difference of opinion with his colleagues in the Cabinet touching the Irish Land Bill; and he remained until his death an earnest and constant opponent of the Liberal policy in Ireland. As a public speaker he was notable for grasp of his subject, for elevation of style, and for lucidity of statement; but he never secured the highest influence of the great orator, owing to a lack of flexibility; he was an impressive rather than a persuasive speaker. His intense

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energy of nature found an outlet in many interests. He was a student of science, philosophy, literature, and theology; a controversialist by temper and by practice, he did not hesitate to encounter scientists of the standing of Professor Huxley. He was the author of many books, the best known being "The Reign of Law," which was published in 1866, and which has passed through many editions. He was a fine type of nobleman; a strong party man, and yet capable of taking broad and independent views; fearless, honorable, high-minded, with distinct capacity for leadership.

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The Paris Underground Railway

The new underground railway of Paris, whose construction was authorized two years ago, is to be completed in time to serve the visitors to the Exposition. One important line running across the city a distance of eleven miles is to be completed in June. The fare during the middle of the day is to be five cents for those traveling first-class, and only three cents for those traveling second-class. During the hours in which working people of all classes, from manual laborers to professional men, go to their work—that is, until nine o'clock in the morning—second-class return tickets are to be sold for four cents, making the single trip but two cents. As most European street railways, like our steam railways, charge so much a mile instead of so much a trip, it has hitherto been difficult to compare street-car fares here and abroad, and certain street railway journals in this country have contended that the American fares are the lower, because the rate per mile here would be very low if the average passenger rode the entire length of the route, *i.e.*, several miles further than he wished to go. The new Paris rate of two cents a trip for the great body of the people is even lower than the rates in Detroit and Toronto. It should be said, however, that while the fares proposed in Paris may justly be compared with those on our own surface railway systems, the new underground system in New York ought not to be expected to make rates as low, for the company which has taken the New York contract has to construct the tunnel, while in Paris this work has been performed by the city, which will own the subway by the same right that it owns the streets. The operating company in Paris receives a thirty-five-year franchise. By the terms of this franchise it is required to provide medicines and medical attendance for its employees, to insure them against accident, and to pay two-thirds of the sum necessary to insure them a pension when, through accident or old age, they can no longer work. The provision for accident insurance is especially interesting to Americans, because some of our railroads are adopting a similar system. The stipulation that the insurance payments shall be made by the company undoubtedly operates to reduce the wages of the employees; but the fact that the company can take out accident insurance for all its employees at a very low rate makes the resulting reduction of wages insignificant. The system has the immense advantage of throwing the loss caused by accident upon the shoulders of men who are at work, instead of upon the shoulders of the families of those suffering from the accidents. What is perhaps equally significant to the American is the fact that in granting the franchise provision is made for the interests of the employees as well as those of the public—an example worthy of imitation by America.

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A New International Association

The International Association for the Advancement of Science, Arts, and Education, which meets for the first time in Paris this summer, was organized last year by general committees of the British and French Associations for the Advancement of Science, and elected for its President M. Léon Bourgeois, widely known as French Minister of Education and as a representative at the Peace Congress at The Hague. The Rt. Hon. James Bryce and Sir Archibald Geikie are Vice-Presidents, and Professor Patrick Geddes is Secretary. National groups or sections are now forming in the various European countries, and a temporary organization of an American group has been effected, having on its General Committee such representative men as Presidents Hall, of Clark University, Harper, of Chicago, Carter, of Williams, and Jordan, of Leland Stanford; Professors Shaler, of Harvard,

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Jastrow, of Pennsylvania, Seligman and Woodberry, of Columbia, and Tyler, of Cornell; Messrs. Albert Shaw, E. D. Mead, and Paul Carus. "The object of the Paris Assembly," says the announcement, "is to enhance the educational value of the Exposition. It offers its privileges to men of science and the general public, who will find its headquarters a common meeting-place for men of kindred interests, from widely separated localities and of many nationalities." The Assembly will co-operate with the various Congresses which are to meet during the Exposition, will furnish full information concerning them and will record their proceedings, and will supplement them by additional lectures and excursions. It hopes to assist members and others visiting the Exposition in economizing strength, time, and money, enabling them "to gain a comprehensive and definite impression of the Exposition, such as it would otherwise be difficult to gain. Lecturers will point out and interpret its general features and special features, and expert guides will conduct members through the departments." Further information may be obtained from Mr. Robert C. Ogden, Treasurer, 105 East Twenty-second Street, New York City.

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The New Italy

Mr. Goldwin Smith has a somewhat undeserved reputation as a pessimist. We are glad, therefore, to emphasize any optimistic statements coming from him which we find in the columns of his paper, the Toronto "Sun." Mr. Smith takes a hopeful view of politics in Italy, where he has spent the past four months. He calls attention to the fact that, after ages of misgovernment, a country does not recover itself at a bound. Thus the Mafia in Sicily and the Camorra in Naples still defy the law; but, with these exceptions, brigandage has been put down. In the city of Naples there is still squalor, penury, and misery, but "Italian patriotism no longer lies chained in the dungeons of those two grim castles, as it did when Gladstone came to its rescue." The Italian Parliament is still factious, turbulent, unpractical, and, it is to be feared, not incorrupt. A fresh constitutional crisis appears to be at hand; but any Parliament, says Mr. Smith, is better than an ecclesiastical despotism, or a Bourbon tyrant with a confessor at his ear. "I have seen the statue of Giordano Bruno standing on the spot where bigotry murdered him, and Savonarola, in the city of his martyrdom, worshiped as a political saint. Garibaldi, once a hunted fugitive, fills all places with tributes to him as hero and deliverer" Mr. Smith reads intelligence in the faces of the Italians of to-day; it appears that when they are well treated they work well. He notes the absence of drunkenness in Italy; but, on the other hand, gambling is rife, though it cannot be more so than is gambling on horse-racing in England.

It is true, I fear, that sexual and conjugal morality is weak. Catholics, looking over the Catholic countries, must own that on this point the confessional has failed. The reputation of the priests for chastity here is by no means so good as it is in Ireland and in French Canada. The moral condition of French Canada is probably about the best thing that the Catholic system has to show.

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Archbishop Ireland's Propaganda

Archbishop Ireland, of St. Paul, has written an important letter to the Duke of Norfolk, President of the Catholic Union of Great Britain, urging a united Roman Catholic propaganda on the part of all the Anglo-Saxon faithful. As the Archbishop says, the facts that the English language is encircling the globe and that English-speaking countries are constantly growing, with a speed which nothing seems able to arrest, show that the minds of peoples spread over immense regions are to be reached only through the English language. Hence, much of the missionary work of the Roman Catholic Church must be done under the ægis of English-speaking countries. Institutions and influences that are strong and potent where the English language holds sway will be strong and potent in shaping the destinies of the world. Thus there is a special mission imposed upon English-speaking Roman Catholics:

That mission is to attune anew the English language to the harmony of Catholic truth, which was its charm before the days of the schism of the sixteenth century—the most woeful disaster which ever befell Christendom; to make the English language the bearer of Catholic verities to the hundreds of millions who speak and read it; to build up for the Catholic Church public and social

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influences in English-speaking lands, so that there their power, instead of being against her, be for her; so to establish her in those lands that she be seen to be, as in fact she is, thoroughly in unison with the political institutions and the social aspirations that dominate these lands, so that the argument for such institutions be an argument, too, for the Church herself—in fine, so to place the Church as to enable her to win over to herself the great English-speaking world and turn to her own profit and to the profit of Christian civilization the wondrous potencies of that world.

However sharply Protestants may differ from Archbishop Ireland's opinion as to the schism of the sixteenth century, it is interesting to observe that missionary activity is at this time rife not alone among Protestants, as shown by the great Ecumenical Conference; a Roman Catholic leader, than whom no one is more magnetic and perhaps no one more influential, has sounded a call to arms. He reminds his co-religionists in English-speaking countries that their paucity of numbers and their weakness of resources in comparison with the legions of non-Roman Catholics form no reasons for faint-heartedness. If they believe that truth and divine power are with them in such association, they are neither few nor weak. It will not be the least of the benefits conferred on the universal Church of Christ by the Ecumenical Conference if it stirs the Roman Catholic Church to a renewed activity in missions by modern methods and with a larger use of modern languages.

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The Liberal Congress of Religion

While the Missionary Conference was in session in New York, another significant Conference was holding crowded meetings in Boston. The Liberal Congress of Religion (henceforth the word Liberal is to be dropped), though it met in the First Unitarian Church, included men and women of many denominations and beliefs. The Rev. R. Heber Newton, of New York, in the opening sermon struck the keynote of the Congress: "Our age makes certain the unity of the human race; this carries with it the unity of the spiritual nature of man, which again holds in it the unity of religion." The Hon. Samuel M. Jones, the Mayor of Toledo, expressed the prevailing thought in a different way in saying: "Up to a few years ago it had been my habit to think of life as something that could be separated into fragments, such as religion, business, and politics. I have now come to believe that all life is one." Another pregnant sentence occurred in the address of welcome by Dr. Lewis G. Janes, of Cambridge: "We are beginning to see that the chief object of life is not so much the intellectual as the practical solution of its problems. Religion is life itself." In his interesting sociological discourse on "The Curve of Progress" Professor Edward Cummings, of Harvard University, described progress as an ascending line that branched out slowly from materialistic to spiritual things, and incidentally asserted that "progress never comes from sacrificing the weak for the benefit of the strong, but always from the sacrifice of the strong for the sake of the weak." Mr. Charles B. Spahr spoke on "The Church and Social Unity," the central thought of his address being that, while religion was the greatest factor making for social unity, a majority of the clergy, by reason of their social identification with the ruling classes, had always supported these classes in resisting the advances of democracy. The East was represented in the Congress by the Swami Abhedananda, of India, and the Rev. Bipin Chandra Pal, an adherent of the well-known Brahmo Somaj movement. Among the women speakers were Mrs. Frederick Nathan, of New York City, who spoke with earnestness and enthusiasm of the necessity of bringing religion into industry, and the Rev. Anna Garlin Spencer, of Providence, R. I., who discussed the problems that beset "The Church in the Country."

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The Presbyterian Creed

Our readers already know that Dr. Newell Dwight Hillis has requested to be dismissed from the Chicago Presbytery, and that this request has been by the Presbytery complied with, under a provision which allows any minister to withdraw by renouncing the jurisdiction of the Church, if not at the time chargeable with any offense. The report of the committee to whom was referred the letter of Dr. Hillis, and by whom compliance with his request was recommended, has more than personal significance in the evidence which it educes

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that the doctrine of limited atonement and particular election is not regarded by the Presbyterian Church as any essential part of the Westminster Confession of Faith. The report says:

Subscription to the Confession is simply subscription to it "as containing the System of Doctrine taught in the Scriptures." That the words quoted by Dr. Hillis are not regarded by the Church as essential and necessary to this System was indicated at the time of the Revision Movement. The General Assembly of 1890 appointed a Committee of Revision who "shall not propose any alterations or amendments that will in any way impair the integrity of the Reformed or Calvinistic system of doctrine taught in the Confession of Faith." The Committee with almost entire unanimity prepared and recommended a Report on Revision, which strikes out entirely Section 3 and 4 of Chapter III. This Report was adopted by the General Assembly of 1892, and transmitted to the Presbyteries for their action. This fact indicates that neither the Revision Committee nor the General Assembly regarded these sections of Chapter III. as essential and necessary to the integrity of the Reformed or Calvinistic system of doctrine.

These facts seem to us quite conclusive that, in the view of the Presbyterian General Assembly, the Confession of Faith is primarily catholic and Christian, rather than exclusive and Calvinistic, and this despite the affirmation of the "Herald and Presbyter" that the proposition to construct a new creed which shall put in the faith of the Gospel and leave out Calvinism is like the proposition "to write a sermon and leave out religion," and that the Presbyterian Church "knows no way to preach or write the Gospel and leave it [Calvinism] out."

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"Evangelical" Fifty years ago denominational fences were higher than at present. The basis on which Young Men's Christian Associations were formed was that active members must also be members of some evangelical church. Any person of good moral character might, indeed, be an "associate member," but could neither vote nor hold office. This division was not effected without protest at the time. A considerable body of young men advocated admitting all to active membership on a simple affirmation of their acceptance of Christ as Lord and Master—a basis somewhat analogous to that subsequently adopted by the King's Daughters, the Society of Christian Endeavor, and the Young Women's Christian Association. The Outlook is glad to see a revival of this catholic movement. In Hyde Park, near Boston, Mass., the former restriction was seen some time ago to impair the usefulness of the local Young Men's Christian Association. The number of young men in that community, members of evangelical churches, is not large in comparison with those who are not members; and it was found that those who were not church members often objected to becoming associated in any way with the Young Men's Christian Association, for the reason that they were discriminated against. They joined other clubs instead, one of these clubs having two hundred members, paying twice as much or more for their privileges than they would pay in the Young Men's Christian Association, although the club in question had no gymnasium. The Hyde Park Young Men's Christian Association has, therefore, modified its by-laws in respect to membership to read as follows: "Any young man of good moral character can become a member by the payment of the annual dues." There is thus only one class of membership; all are on an equality. The management, however, is guarded by this Christian but undenominational qualification of office-holders: "Every officer and director must be a member of some Christian church in Hyde Park." Already four Young Men's Christian Associations in New England have followed this example.

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The Law of Slander Our readers will not have forgotten the interesting letter by M. André Bourrier, formerly an Abbé in the Roman Catholic Church, published in The Outlook of March 24. M. Bourrier is now editor of a weekly paper, the organ of "Evangelical Reform in Catholicism," namely, "Le Chrétien Français." About three months ago M. Bourrier's personal character was bitterly attacked in M. Renault's book "La Conquête Protestante" (The Protestant Conquest). M. Bourrier sued M. Renault for slander, and obtained the following decision from the court: "No writer may be allowed to describe a person who, in the independence and liberty

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of his conscience, has changed his religion, as 'abominable renegade,' as 'impudent apostate,' and as 'perjurer.'" This decision in favor of the plaintiff also directed that the libelous expressions be expunged in any copies of the book not yet sold, and omitted from any future editions. The author and publisher were ordered to pay jointly a hundred dollars, to meet the expense of inserting the court's decision in the papers, and to defray the cost of the trial. Replying to the defendant's claim that in M. Bourrier's own articles there was abundant excuse and provocation for the use of personal diatribes, the Court held that "these articles treat only of questions of religious and philosophical controversy, which in no wise involve the personality of their defenders." As the suit was justly regarded as being far more than a merely personal matter, the victory is of great importance for all Protestants and for all evangelical reformers in France. M. Bourrier is naturally exultant. He writes soon after in his journal: "This action will mark a date. For the first time a defrocked monk has been seen presenting himself before a French tribunal in order to demand from the judges that they compel the rights of conscience to be respected, and the response has been worthy of the conscientious men to whom was submitted a cause so great and so sacred. They have risen above the prejudices and sentiments of education, and perhaps of their own religious feeling. They have rendered a judgment which condemns henceforth that old prejudice of the centuries of ignorance and servitude; to wit, that because a man has stripped himself of cassock or frock, he is the offscouring of society, and that the first passer-by has a right to spit in his face."

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The American School in Palestine

American schools are being successfully maintained in Athens and in Rome. It is not surprising, therefore, that, with these examples in mind, there should be a general impulse among scholars towards the establishment of an American school in Palestine. It would supply a long-felt want in the direction of study and research. We are glad to chronicle the fact that decided progress has lately been made in the plan, owing largely to the efforts of Professor Thayer, of Harvard, who has been soliciting subscriptions to supplement those already received from institutions of learning which have pledged annual subsidies for five years.

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The Ecumenical Conference

The Ecumenical Conference was so great a body and so many-sided, and produces so many different impressions, that no one interpretation of it will be or can be adequate. We do not attempt here to offer any such interpretation; we only attempt to report certain thoughts which it has suggested to one attendant upon a portion of its meetings, fully recognizing the fact that other aspects, perhaps quite as important, will have seemed more notable to other minds.

The mere fact, as The Outlook said last week, of such a gathering is itself full of significance. It indicates that, if the interest in religious life and work is not the widest of all human interests, it is the deepest. Certainly no conference to discuss commercial interests, or political questions, national or international, or industrial and sociological problems, however far-reaching, would or could have secured so continuous an attendance, or so fascinated an attention, or so deep an interest. Nor was this interest ecclesiastical or professional. No meeting transcended in interest that on Friday evening, when the entire platform was occupied by laymen, when a layman presided, and when all the addresses were made by laymen. The simple fact that a Conference lasting ten days, and crowded at every session, can be held, the sole interest in which is derived from a wholly unselfish desire for the highest welfare of the human race, through a ministry to the spiritual nature of men, is a witness to the reality of that spiritual nature and its needs which cannot be gainsaid. No material, commercial, or political gathering could vie with this purely spiritual gathering in sustained attendance and interest.

Nor was the breadth of the movement indicated by this Council less noteworthy than the depth of feeling which animated it. The Council was as noteworthy for

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its silences as for its expressions. We do not recall any speech which laid emphasis on the perils of a future life from which the heathen must be saved. For aught that appeared, every delegate, every missionary, and every speaker might have believed in everlasting punishment, and that from such punishment there is no escape for the heathen, except as they hear the message of the Gospel in this life; but, for aught that appeared, no one so believed. The basis of the missionary movement has been gradually and unconsciously changing. It has become a great educational movement—not less, rather more, spiritual than it was in its inception, but seeking present spiritual results by means of a normal development through spiritual forces. The motto of the meetings might have been, "Thy kingdom come, thy will be done, *on earth* as it is in heaven." The emphasis was laid, not on the future peril of the heathen, but on their present degradation; not on the future salvation of the heathen, but on their present redemption. The establishment of systems of justice, the creation of homes, the maintenance of schools, the necessity of industrial education, the consequent industrial development; in two words, the Christianization and civilization of the world—the second following the first—were prominent themes of discussion. Evangelization had, as it deserved, a prominent place; but it had but one place. It is not too much to say that the theme of the meeting was not the evangelization but the Christianization of the world. What is the difference? This: On one conception of missions the Gospel is to be proclaimed for a testimony among all nations as a preparation for a great and cataclysmic revelation of God's justice which is to accompany the last judgment. According to the other conception, the Gospel is itself the means for the world's redemption, which comes as gradually as spring succeeds winter and summer succeeds spring, or as the dawn succeeds the night and the day the dawn. We do not know that these two conceptions were put in contrast by any speaker; doubtless the former was entertained by some of those in attendance; but the second underlay the entire Conference and permeated all its discussions.

And yet the meetings were not a mere series of philanthropic and educational meetings. They were distinctively, emphatically, pervasively Christian. The motive was Christian. It was not merely a sentiment of good will toward men that animated this assemblage; it was love for men, that is, philanthropy, redeemed by a spirit of loyalty to Jesus Christ as a divine Lord and Master from a mere sentiment and converted into a persistent principle, the secret of a tireless energy. As the motive, so the methods proposed were Christian. The unmistakable purpose of these missionaries was not merely nor mainly to change the conditions of the heathen—to give them better houses, better roads, better laws, better customs: it was to make of them true men and women, after the pattern of Jesus Christ and by the power of Jesus Christ.

This, therefore, gave to the Conference its distinctive message—the message with which the missionaries represented at the Conference have ever considered themselves charged. If its chorus of praise was, "On earth peace, good will toward men," the divine message which inspired that chorus was the message, "Unto you is born this day a Saviour, which is Christ the Lord." No one could doubt for a moment that the entire assemblage was inspired by this faith in a supernatural Gospel, attested as well as conveyed by the life, sufferings, death, and resurrection of Jesus Christ. One hundred and four different societies were represented in this Conference; how many denominations we do not know; but the mission and message of all was essentially the same: defined by one speaker, "To declare the Gospel of the living God."

This gave to the meeting another and very striking characteristic, its spiritual unity. We cannot but think that such a gathering as this does more to bring about a unity of Christ's Church than scores of conventions held to discuss Church union. That union must be the product of a growth, not of a manufacture; and it is by working for a common end that we grow into a common spirit, and so perhaps at last into one body. Every proposition looking toward unity in Christian work, because of unity in Christian fellowship, was greeted with applause. Calvinists and Arminians, Congregationalists and Episcopalians, Conservatives and Pro-

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gressives, discussed together the most vital problems of Church and Christian life almost without a jar, because their interest was spiritual, not dogmatic. Once only was this harmony in the least disturbed, and then by a hypercriticism, as it appeared to us, offered by one over-sensitive evangelist at the breadth of a preceding speaker, the spirit of whose words he singularly failed to apprehend. The sufficient answer to Dr. Pierson's criticism of Bishop Thoburn will be found in Christ's own words: "Ye search the scriptures, because ye think that in *them* ye have eternal life; and these are they which bear witness of me; and ye will not come to *me*, that ye may have life."

This fundamental faith, that Christ is a life-giver, and that the object of preaching the Gospel is to give to the nations of the earth a present gift of life, really underlay the urgent call from many missionaries for a change of policy such as would make or endeavor to make the mission churches from the outset self-supporting. This question, too large for us to enter upon in detail here, is not a mere question of economics. Those who believe that the object of foreign missions is simply the evangelization of the world will naturally expect the home churches to furnish the evangelists and send them forth upon their mission. Those who believe that Christianity is a system of doctrine, which can be expressed in Thirty-nine Articles or a Westminster Confession of Faith, will think it needful that it should be taught only by well-instructed theologians. But the motto placed on the missionary map which overhung the platform at Carnegie Hall taught a different lesson: "The good seed are the children of the kingdom." The seed is not in the articles of faith, it is not in the truth complex or simple, it is not in the Bible, it is not even in the message of the Gospel: "*the children of the kingdom* are the seed." When a seed is planted in a soil, out of the before idle juices of the fruitless field it will make the fruit-bearing tree. When out of a Japanese, a Chinaman, an African, a Filipino, a child of the kingdom is made, he becomes himself the seed of the future harvest; and in every seed is locked up the possibility of innumerable seeds and endless sowings. This is the history of missions from the beginning. Rome sends Augustine to England; and Englishmen become the seed of Anglican Christianity. Paul carries the message to Galatia, Philippi, Corinth, Rome; and as soon as enough have accepted the new life to make a church, he ordains from among their own number some to be elders and teachers, and goes on his way. Christ himself comes to earth, the first great Evangelist, and when twelve men have accepted him, he leaves them as the seed of the future to propagate the life which he has imparted to them. That there must always be paid bishops, superintendents, missionaries—the name does not much matter—is probable; that there must always be endowed schools and seminaries of Christian learning is made certain by our own experience. But these two provided—education and superintendence—he who believes that Christ is a life-giver, and that only the living can propagate the life, will sooner or later believe in the doctrine of self-support, not as an economical policy, but as a spiritual principle.

This Ecumenical Conference will not only give a new impulse to missions, but, if we do not greatly misinterpret its significance, it will give, not, indeed, a new direction, but added momentum to the direction which the great missionary movement has been taking in the last quarter of a century. It will promote Christian unity, and possibly prepare the way for a federation of missionary societies for missionary work; it will increase the tendency to turn missionary operations from an endeavor to evangelize the world into an endeavor to Christianize and civilize the world; and it will promote vital faith in Christianity as a life, and catholic faith in man as God's child, capable, whatever his race, of propagating that life. It will tend to unify the Church, to simplify its message, and to throw the newly formed churches on their own resources, develop in them the habit of self-help and self-reliance, and leave them to formulate their own religious methods in ways adapted to their race temperaments, and so make their Christianity more natural, more spontaneous, more indigenous, and more vital.

Persons who desire a full report of the Conference can obtain one, to be published in two volumes about July 1, by sending

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one dollar, prior to July 1, 1900, to the Ecumenical Conference, 156 Fifth Avenue, New York City.

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The Need of Trained Men

The Outlook has reported from time to time significant indications of the growing perception of the fact that in these days business sagacity and ability must be reinforced by the best educational opportunities. This is pre-eminently the age of the trained man; the untrained man is at a great disadvantage in trying to make a place for himself or to solve the problem of success. Superior education was once regarded as essential to the success of the artist and the professional man, but it was assumed that natural sagacity and alertness were sufficient capital for the business man. Under the conditions of modern life and the growing pressure of competition, it is now seen that special training is as necessary for the man of affairs as for the man of letters, law, or theology; and that the uneducated business man—the man, that is, who is not specially trained in his own field of enterprise—is a man doomed to failure. This truth, which is being rapidly recognized in this country, has long been recognized abroad. In Germany especially, great strides have been made along the lines of practical education. The partnership of the German university and the German manufactory, which has been accomplished in the last decade, has seriously menaced the commercial supremacy of England, and has led to the establishment in that country of schools for the training of business men along scientific lines.

This country has already entered upon more intimate relations with the other nations. Whatever form those relations may take, it is quite certain that as time goes on they will become more and more intimate; the whole drift of modern life is toward the closer commingling of the races in the great markets and the great activities of the world. Although presenting new perils, this tendency is one of the most hopeful signs of the times. Whatever form American expansion may take, it is certain that there will be the spread of the American spirit and the wide enlargement of American activity and influence. This is inevitable, and therefore it must be for the advancement of the Nation, if the opportunities are rightly used. We are to stand face to face in the great field of the modern world with the trained men of other countries. Our chances of success will be small if we depend upon American sagacity and alertness alone; we must carry into the foreign field the same special training, the same degree of expert skill, which are carried there by the German, the Englishman, and the Frenchman.

This is especially true in the Far East. England has long recognized and has provided for the needs of special training for men who are to do Government work in the Orient, and who are to conduct great enterprises there. It is impossible to deal with an Oriental people unless one has the ability to understand the Oriental temper and enter into the Oriental consciousness. In the light of this fact, and of the problems which are pressing upon us in the Philippines, our expanding trade in China and our growing intimacy with Japan, the suggestion of Professor Haupt, of the Johns Hopkins University, that the Oriental Society shall lead the way by making the spoken languages of the Orient the subjects of special study, is an interesting one. Heretofore the interests of the Society have centered chiefly in Semitic and Sanscrit studies; Professor Haupt proposes that hereafter more time shall be devoted to the study of languages now spoken. This is a wise suggestion; the scholars ought to lead the way. But the matter cannot be left in the hands of the scholars; there must be provision in this country for the study of Oriental tongues by men who hope to represent the Government or to carry on business in the Far East. Training in the Oriental languages ought to be a part, not only of the special education for the Consular service, for which provision has already been made in Washington, but also of the various institutions for the education of business men which are established, or are being established, in this country. These schools are steadily rising in dignity and thoroughness of instruction; popular appreciation of their importance is rapidly growing, and the time has already come when they are receiving careful attention from leading educators.

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The suggestion recently made by President Low to the Chamber of Commerce is evidence of the fact that education for all business is about to take its place on a level with education for the professions.

It will be impossible for the United States to do its work in the world unless it is willing to train its citizens for that work. The day of haphazard, happy-go-lucky, adventurous fortune-seeking is over. We want as little of this spirit as possible in the Far East; we want no untrained officials at any point. In Europe ignorant consuls and half-educated representatives of every sort have often made us ridiculous; in the Orient they might involve us in serious losses and disasters. There is no longer any place for them. Both the Government and the business of the country must be represented by men schooled in affairs, and able to understand the people with whom they deal.

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In Remembrance

There is something very beautiful and significant in the revelation of character which death makes. On the face of one who has fallen asleep after the work of life there often comes a deep and tender peace; as if, at last, the real nature had a chance to disclose itself in the shining of the face. And those who look at the still countenance are often penetrated with the feeling that something foreign and temporary has vanished and, like the taking away of a veil, made room for that which is real and permanent. The best men and women are so involved in a multitude of small duties that we sometimes lose sight of the goal to which they are loyally moving; they are often misrepresented by personal peculiarities and passing moods, and we fail to discern each instant the large nobility of their aims. Working in crowded ranks, in the dust, heat, and uproar of the workshop of life, we fail to discern the greatness or beauty of those who stand beside us. But when death comes and brings its wonderful silence, all the mists and clouds vanish, and we see with clear vision. Then, in an instant, the long patience, the high idealism, the hatred of meanness, the passionate pursuit of the best, the affection which was tenderly urgent rather than weakly indulgent, shine before us, and we wonder that our eyes were so long holden. And as the years go by and the perspective of time lengthens, the true proportions of character, the large lines of life, become more distinct. Blessed are the dead when they live with increasing nobility and beauty in the memory of those who knew and loved them!

Recognition is a matter of secondary importance to the brave, the true, and the good; but it is a matter of prime importance to others. Not to discern nobility in every form, or to suffer it to become obscured by personal peculiarities or moods, is to miss one of the richest opportunities of growth. It is well to remember that only the good believe in the good, and to the noble alone is given the power to recognize that which is noble.

"It is a true discrimination," said Phillips Brooks, "that recognizes the presence of God in men, the saints that are in the world, not by the miracles they work but by the miracles they are, by the way in which they bring the grace of God to bear on the simple duties of the household and the street. The sainthoods of the fireside and of the market-place—they wear no glory round their heads; they do their duties in the strength of God; they have their martyrdoms and win their palms, and though they get into no calendars, they leave a benediction and a force behind them on the earth when they go up to heaven."

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Is the Church Christian in Spirit?

The Boston "Globe" publishes a symposium on the subject "Is the Church of To-day Christian in Spirit as in Name?" The first answer comes from President Barrows (Congregationalist), of Oberlin College, who asks, "Where do we find a period which shows Christendom to have been better than it now is? Shall we go back to 1850? The Church of half a century ago was here in America fearfully allied with the domination of slavery. Shall we go back to the year 1800? The American Churches then were honeycombed with skepticism, drunkenness was everywhere prevalent, and the

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disciples of Christ had scarcely begun their world-embracing missionary movement." President Barrows declares the hopeful things about the discussions of to-day to be that men see a fundamental need, not for better laws, but for a better spirit. The Very Rev. William Byrne, Vicar-General of the Roman Catholic Diocese of Boston, declares it to be indisputable that the Christian Church to-day is preaching the Gospel of Christ. Whether the people of Christendom are practicing that Gospel is another question, and yet, so far as the commands of Christ's teachings are concerned, the Vicar-General believes that the Christian world is daily advancing towards a more complete observance of the laws of Christian conduct. The Rev. Dr. Heber Newton, of All Souls' Episcopal Church, New York City, says that if by the question is meant, "Are there earnest Christian souls in the Church?" no one can fail to answer yes. If by the question, however, is meant, "Is the Church as an organization possessed of the spirit of Christ?" then he is afraid that the answer must be no. He believes that the teachers of the Church for the most part are not only far from following the teachings of Jesus, but are even far from recognizing what those teachings are. Commercialism, says Dr. Newton, dominates the organization of the Church, and conventionality tyrannizes the pulpit; yet within the Christian Church may be found the very ideal that the world hungers for, the very laws needed to apply to its economic problems, the very power to solve those problems. Bishop Fallows (Methodist), of Chicago, takes a more hopeful view. He instances the establishment of the National Christian Citizenship League as an indication of the advanced position which the Church is taking for the amelioration of social wrongs. The Christian spirit is not antagonistic to the acquisition of property, says the Bishop, but it will so rule in such acquisition that no one shall be knowingly wronged in the gathering together of wealth. The Rev. Reuben Kidner, of St. Andrew's Episcopal Church, Boston, believes that the moral standards of the Church were never so high as they are to-day, despite the apparent failure to apply the teachings of Christ to the social life of man. He thinks it a matter of regret that on so grave a subject as divorce the Church does not speak with a more certain sound, but, as in the case of the Biblical doctrine of slavery, so here a consensus of opinion will inevitably be reached.

It does not seem to us altogether satisfactory to say that the Church has been worse than it is now, nor very much to the point to say that it might be better. The truth is that more of the Christ spirit is to be found in the world than ever before, and more of that spirit in the Church than anywhere else in the world; but that there is still much room for improvement. The Church trusts less than ever before to enforcing what it supposes to be the divine will by earthly penalties or by threats of the future, and more to the influence of truth and life; in this respect it resembles Him who forbade the disciples to call down fire from heaven on the heretical and offending village. It is more active in practical benevolence and in missionary and evangelistic labors and less in propaganda for its own upbuilding; in this respect it resembles Him who fed the hungry and sent his disciples out two by two to all the towns and villages of Galilee. It does much more than it has ever done before to care for the sick in hospitals and dispensaries; in this respect it resembles Him to whose door the sick were brought to be healed. It is more humane and less dogmatic, thinks more of love and less of creed, more of life and less of ritual, more of service and less of so-called services; in which respects it resembles Him who taught no creed and went about doing good. It is dishonored by much luxury and self-indulgence, but it is glorified by much self-sacrifice, and its self-sacrifice is less for future coronation and more for present helpfulness than it once was. It is less a unit than it was in the Middle Ages; but its present unity is one of spirit, not an external unity of form and organization. On the whole, it may fairly be said that its vices are those from which it is emerging, while its virtues are those into which it is growing; its infidelities belong to the paganism which is common to us all; its virtues are those which it is gradually imbibing from its Master. To use Paul's figure, it is putting on the Lord Jesus Christ, but it is as yet far from being fully clothed or wholly in its right mind.

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The Ecumenical Mission Conference

By James M. Whiton

THE significance of great events is seldom realized till they are past. But when three pages of a daily newspaper are filled, day after day, with the doings of a conference on foreign missions, as readers of the New York "Times" have observed, something significant is taking place. It is but ninety-two years since the Rev. Sydney Smith, a fair exponent of the best British culture, heaped scorn on the idea of trying to Christianize British subjects in India. Now the greatest Christian assembly ever convened in America, with delegates from every continent, is devoting ten days to the problem of Christianizing the world.

Our last issue, which reported the opening of the Conference on Saturday, April 21, with ex-President Harrison in the chair, and the presence of President McKinley and Governor Roosevelt to give the welcome of the Nation and of the State and city of New York, was going to press while the Conference was beginning on Monday its appointed work, six days of which we have now to review. The programme of this contained sixteen principal subjects with their subdivisions, and announced eight churches as open for branch meetings in addition to the main assembly at Carnegie Hall. On Monday fourteen meetings were going on; on Tuesday, thirteen; what could be heard by the most constant attendance was but a small part; the admirably full reports of the press supplied the rest, which he who had heard but a part could inform with the spirit of the whole. The main subjects on the programme were, of course, the necessary subdivisions under which the whole missionary work had to be considered with reference to the general ends for which the Conference convened. These ends may be summarized as: 1. Encouragement and criticism. 2. Information and improvement. 3. Unification and re-enforcement.

The first day was devoted to encouragement in a review of the missionary motive—the love of God and man—a review of the twenty-five missionary fields, from Alaska to Paraguay, from Africa to Korea, where already in three hundred cities are Christian beginnings, and a review of the century, as the century of missions. One item of the "Centennial Statistics," presented by Dr. James S. Dennis, exhibits in tabular form one of many auspicious facts:

MISSIONARY SOCIETIES FORMED

1649–1800	12
1800–1830	22
1830–1840	16
1840–1850	25
1850–1860	34
1860–1870	41
1870–1880	57
1880–1890	92
1890–1900	100

Twenty-two societies were formed in 1890, two years after the last Ecumenical Conference. The next largest number in any year was eleven, in 1896. The fact that these twenty-two were well distributed throughout Protestant lands points to an effect of that Conference as a sign of hope for this. Dr. Dennis stated the present annual sum contributed as $19,126,120—four millions more than we stated in a recent article—and the total number of the Christian community now gathered as 4,414,236.

But the clear proofs of gratifying progress brought out on this and following days cast their shadow in the question, Could we have done better still? This was answered from time to time by a searching criticism of methods which carries promise of improvement. In the discussion of Evangelistic Work on Tuesday, Bishop Oldham, of the Methodist Church, recently at Singapore, declared that there was much waste and blundering because of the neglect to prepare missionaries suitably to the field they are sent to. Different qualifications were required in different countries, as Africa and Japan. The study of comparative religion was necessary in missions to men of alien faiths, but it was neglected. Men went by scores from "non-fitting schools" in his denomination to years of straitened service. The crying need of American societies, he said, was better training of the missionary. On Wednesday the in-

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adequacy of missionary literature at present available in Eastern lands was strongly criticised by the Rev. Richard Lovett, of the Religious Tract Society, London, which already has publications in two hundred and thirty-four languages. All this, said he, is merely of an elementary kind. The lack of a higher grade of Christian literature for the needs of cultivated and inquiring minds is regarded by the ablest missionaries in India as a serious hindrance to progress. Yet the missionary boards were not prepared to remove it by undertaking the additional expense of sustaining literary missionaries. But the printed page was as needful as the living voice. Another point of criticism made on various occasions was the same as has been heard lately in military affairs from men in the field—there should not be "too much home authority." The best work, said the Rev. W. H. Findlay, of India, is done by men who are not too much bound by this. Those on the ground should be free to make local appointments. Even matters of interdenominational comity, said the Rev. F. P. Haggard, of Assam, might sometimes have been well arranged but for interference from home. In general, the degree to which free but fraternal criticism was carried, so indispensable for improved methods, was a most hopeful feature of the Conference.

Woman's work was much more conspicuous than in preceding Conferences, and came forward at an early stage in Tuesday's sectional meetings, and on Thursday, when Carnegie Hall was filled in the afternoon with a women's mass-meeting, and in the evening again on the subject of Woman's Work for Woman. Some of the best and brightest things of the week were said at these meetings (they will all appear in the Proceedings), and some of the most impressive scenes met the eye in the vast throngs. Eighty-eight auxiliary societies of women are now co-operating. Turkey and India each have three women's colleges and Japan two, established mostly since the Conference of 1888, besides many high schools for girls there and elsewhere. The sacrifice of women in the missionary field was painfully accented by a statement from the China Inland Mission: "A large number of our missionaries are living with their third wife." The question at this point, whether missionaries should marry before going to their field or after a term of residence there, occasioned a lively debate.

The Relation of Missions to Governments was invested with peculiar interest by our Government's recent demand upon Turkey, and by the fact that the subject was presented by Dr. Angell, recently our Minister there. His address on Wednesday evening was marked by judicial moderation, but made it clear that unless all American citizens were protected there would be no assured security for any. Force certainly was not to be employed in propagating Christianity, but no government could retain respect if neglecting to enforce rights. In Turkey and China, where alone had trouble arisen, a missionary had, under existing treaties, the same legal rights as a merchant. Business men who had ventures in those countries must consider the consequences to themselves if mobs might raid missions with impunity. Since 1883 there had been a series of illegal aggressions upon American citizens in Turkey, for which no reparation had been made. But he was glad that since he had written his address our Government seemed to realize that the limit of patience had been reached.

The principal subject of Wednesday was the educational problem. Some have objected that missionaries are sent out to preach the Gospel, but are devoting too much attention to schools. This was shown to be a narrow view of duty. The Rev. W. T. A. Barber, of Cambridge, England, and Dr. W. T. Harris, of Washington, presented weighty considerations. Missionary work aims to lay the foundations of a Christian State, including school with church, providing for teaching as well as worship—the best teaching. Only education can overcome the gravitating pull upon the converted heathen of old superstitious ideas of nature and the world. Missionary Hackett, of India, said: "The best converts we have are the fruits of secular education." The same point was pressed in a notable address before the women's meeting Thursday evening by Miss Lilavarati Singh, professor in the Woman's College at Lucknow, in a plea for the higher education of Indian women as transforming their character.

Though the "tears and enthusiasm" of

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the crowded hall on "Woman's Day" were more inspiring, other meetings that day were equally important in their exhibition of interdenominational comity in the division of the missionary field. It was repeatedly testified, contrary to what is often alleged here, that denominational differences, as they actually appear abroad, caused no confusion in the heathen mind and no hindrance to Christianity. Also, that fraternal comity abroad was realized better than here at home, even sometimes hindered by instructions from home. The recent fraternal agreement of the American societies in the division of the territory acquired from Spain was cited as showing comity now well established. But there was more to be done yet. Dr. Ellinwood criticised the wastefulness of four or five organizations in a single central city, each having its own college, press, hospital, etc. Dr. G. W. Knox said there were four separate colleges in Tokio, whose aggregate of students was not large enough for one faculty. Dr. Sutherland, of the Canadian Methodist Missionary Society, urged the policy of economical consolidation that we have been forced to in industrial management. This he held to be especially applicable (1) to printing and publishing interests, (2) to hospital and dispensary work, (3) in the higher education, if anywhere. "There is no sectarianism in mathematics," said he. When these wise counsels are followed, the money spent on what a correspondent mistakenly called the "Economical" Conference will prove in this by itself a good investment.

But before leaving Thursday's record Mrs. Isabella Bird Bishop's paper must be mentioned, however inadequately. We commend it to those who are seeking proselytes here to the various religions of Asia; to those also who are disposed to conclude from the quoted wisdom of Oriental sages that their countrymen need nothing better from us. Mrs. Bishop's paper (read by Mrs. Joseph Cook) referred to herself "as a traveler who, in over eight years of Asiatic journeyings, has been won from complete indifference to earnest interest in foreign missions by long and close contact with the deplorable needs of the Christless world of Asia." Mrs. Bishop's contact with Asiatic women has been intimate, in tents, in zenanas, in harems, and had banished, so far as concerns Asia, her "belief in the purity of women and the innocence of childhood." Of a play given in a harem for her amusement she said: "Nothing more diabolically vicious could enter the polluted imagination of man." Whatever good the Asiatic religions in their prime possessed had been lost out of them. The only hope of Asia, she declared, is "centered in that Divine Person to whom, in spite of divisions, Christendom bows the knee."

Medical missions came forward on several days. In view of the fact that the half-billion of Asiatic women depicted by Mrs. Bishop can be reached only by their own sex, not only is medical missionary work, but peculiarly that of women, in need of great expansion. To this humanitarian as well as religious motives impel, in view of the vast suffering endured for lack of medical aid. Of late years this branch of missionary work has had a great development, yet it is only a beginning. At present four hundred and fifty-one hospitals are established, and nine hundred dispensaries. The total number of inside and outside patients treated annually is over nine million. The general testimony is that there is no more potent evangelizing agency than this modern reproduction of Jesus' work of healing.

There were only about half as many meetings during the later as in the earlier part of the week. Besides the six held on Friday in Manhattan, there was a crowded meeting in the Williamsburg district of Brooklyn. The largest popular interest was in the business men's meeting at Carnegie Hall in the evening, Dr. Angell presiding. Many of the leading men of the city were on the packed platform, and Mr. Ira D. Sankey, whose presence affectingly reminded many of the lamented absence of his great associate, Mr. Moody, conducted the musical exercises with fine effect. President Seth Low, in introducing the chairman, expressed the hope that the union of the churches here manifest would hereafter be shown in a united front everywhere against the forces of evil. Dr. Angell declared that if laymen would furnish the means, he, speaking for college presidents, could promise that the colleges in the next five years would double the number of missionaries. Nowhere had he seen, in the palaces of princes or man-

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sions of the rich, such happiness as in the homes of hard-working missionaries, in their joy of serving at the altar of human need. But their sorest trial was when their harvest, already in sight, was blighted because the word came from home, "Retrench." The Hon. S. B. Capen, of Boston, President of the American Board of Missions, said it was already settled that missions pay. To show how much they pay he touched with incisive eloquence on various visible results, among them those of commerce and of heroic characters. As a business man he had found that trade does not always "follow the flag," but never fails to follow the missionary. The century of slow but effective preparation now ended is to be followed by a century of swift progress. The Saxon and the Slav are to contend for the world, and "it is our duty to put a missionary wherever he can block the way of Russia."

This is a saying to be remembered. It is well known to those who have interior knowledge of Eastern affairs that the reactionary and vexatious policy of Turkey toward American missions during the last eighteen years has been inspired by Russia, who regards American ideas as hostile to her policy of slowly absorbing lands adjacent to her. The influence of Robert College, founded by Dr. Hamlin, lost Bulgaria to Russia. Hence her jealousy, in view of which Dr. Hamlin, so long resident in Turkey, declared last Monday, "Russia is our enemy in the East." With this Dr. Angell's remark in closing the meeting also deserves remembrance by those who are disposed to atone to conscience with what Mr. Capen called "the ecclesiastical nickel." A church which is not a missionary church is on its way to death.

The principal discussions of Friday concerned the application of the principle of self-support to the churches gathered in the missionary field. The fact that varying circumstances require varying treatment occasioned some seeming conflict of views, but there was substantial concurrence in the position that the aim must be to evangelize people, but not to pauperize them by relieving them of the responsibility of maintaining their own institutions to the extent of their ability.

The chief theme of Saturday was the work of students and other young people. Representatives of the Student Volunteer Movement—the missionary recruiting agency—were at the front in the midst of general enthusiasm. Five thousand volunteers are already enrolled, and nearly one-third of them have gone to the field. If the United States can easily keep fifty thousand soldiers in the Philippines, asked Mr. J. R. Mott, of the World's Student Christian Federation, why cannot the Protestant churches of the world maintain as many missionaries? In a noble address President Hall described "The Young Men of the Future Ministry" as men of vision, taking the world-wide point of view, and inspired with the passion of a Christlike love for human lives.

Days so crowded would seem to leave time for nothing else. Yet a number of social receptions found place, in which there was much international fraternizing. The reception given by the Chinese Christians of New York to missionaries from China is worthy of special mention, for it was really a unique event.

Sunday the pulpits in and near New York were again filled by members of the Conference. Two mass-meetings were held at the Hall, one of which, with one other at the Fifth Avenue Collegiate Reformed Church, was in the interest of the victims of the Indian famine, for whose relief a considerable sum was contributed. The deadliness of the liquor and opium traffic to the missionary's pupils, and the duty of Christian governments to restrict it, formed the subject of another meeting at Calvary Baptist Church. The facts related painfully exposed an iniquity of which our country is not clear. Two days remain which we have yet to report. We have already seen forcibly illustrated Mr. Kidd's remark that religion is the most potent force in social evolution. The great sessions of Parliaments and Congresses, when far-reaching national policies are determined, are seldom so influential on human destinies as are the plans and purposes developed in such a Conference for the transformation of ignorant, debased, and superstitious peoples into civilized, intelligent, Christian communities.

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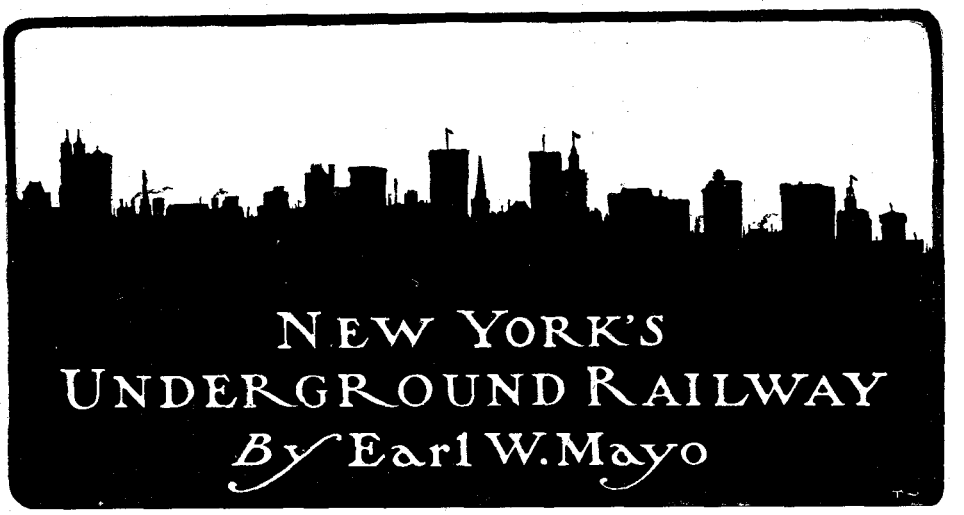

NEW YORK'S UNDERGROUND RAILWAY

By Earl W. Mayo

OF all the engineering works now in progress in this country, the construction of the Rapid Transit Underground Railway for Greater New York is undoubtedly the enterprise of chief popular interest. This interest is due not alone to the magnitude of the task involved (it is said that the $35,000,000 award for building the road is the largest ever made in a single contract), but also to the fact that it marks the first departure on any elaborate scale in this country in favor of underground traction in preference to surface or overhead systems. The building of this new road, therefore, is being watched with keen interest by other municipalities, and its success or failure is likely to be accepted as a precedent for the future of traffic management in the crowded cities of the country.

In the minds of the New York authorities there is apparently no doubt as to the favorable outcome of the new undertaking. Already the preliminary movements have been made toward the building of a second tunnel to connect the boroughs of Manhattan and Brooklyn beneath the East River, and plans have been drawn for a system of underground roads which shall bring all the various sections of the greater city into a close union. There has been something of a controversy between Mayor Van Wyck and some of the other city officials as to the relative merits of bridges and tunnels for crossing the East River, but it is now agreed that the latter method has the advantage of being far less expensive than the former. Mr. Bird S. Coler, the City Comptroller, who has given careful study to the question, is authority for the statement that it will be a more simple and less expensive matter to construct tunnels under the rivers that surround New York than to build the one that is at present under way. In the course of a conversation touching upon this subject, Mr. Coler said to me recently that the successful inception of the Manhattan underground road had so stimulated confidence in the enterprise that it would be possible to build a tunnel between New York and Brooklyn on terms much more favorable to the city than those under which the present road is being constructed. He expressed the opinion that before this first road could be completed a second would be under way.

Undue haste sometimes has characterized the manner in which American cities have embarked on new municipal enterprises. This charge certainly cannot be brought against New York for its course in the matter of providing rapid transit for its citizens. The first shovelful of earth in the excavation for the new road was removed less than two months ago, but the first Commission to pass upon the question and recommend a solution of the problem was appointed in 1891—nine years before. In fact, the first steps looking to the adoption of a system of rapid transit were taken by the New York Chamber of Commerce fully fifteen years before the actual commencement of the work.

The members of the Committee of 1891 were all citizens of prominence and posi-

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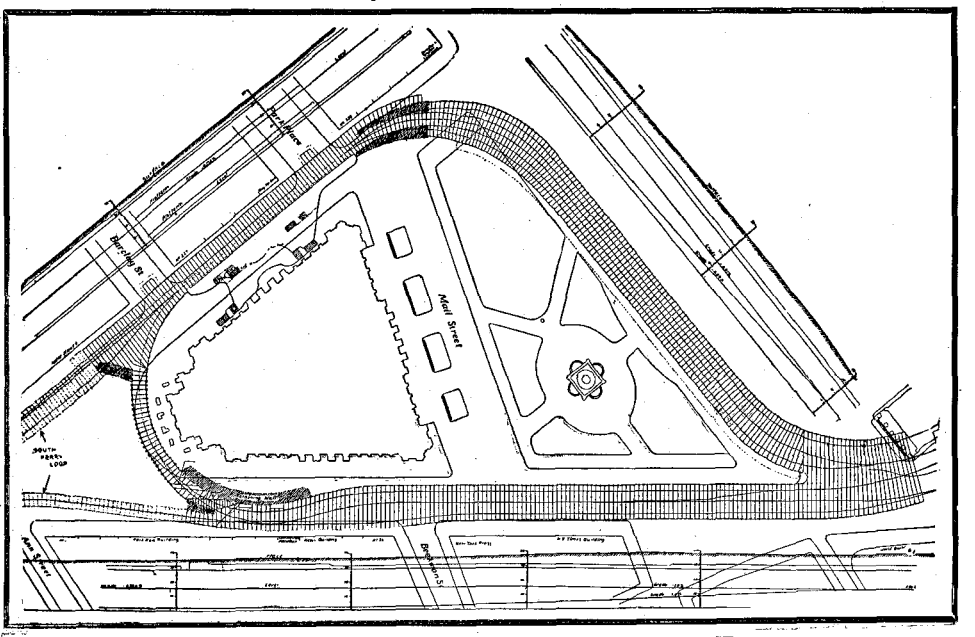
tion in the community, and they, as well as those who succeeded them, gave careful attention to all the various plans that were advanced for providing means of rapid conveyance from one end to the other of the city. Among these were suggestions for the extension of the elevated road system, the project of building a surface road over which fast trains could be run by extending it through the middle of blocks, and, finally, the underground system. After the Committee had come to a decision, the whole matter was submitted to the people, and was fully debated before any definite action was taken. The wise plan was followed of delaying the enterprise until the residents of the city had had time to make up their minds, and until they were substantially in favor of the plan recommended by the Committee. Therefore, the delay, although annoying to the citizens who have been compelled to submit to the inadequate provisions of the street and elevated roads, probably has been a wise thing, for it has made it possible for the whole matter to be studied out in the most careful detail.

There have been numerous examples of extensive underground work in other cities, as in London and Paris, but the New York road is particularly interesting, for the reason that it will embody within one portion or another of its length almost every form of subterranean construction. Although popularly known as a tunnel, it will be constructed as a tunnel proper through only a small portion of its extent. For another small distance it will be a viaduct or elevated structure. Throughout the greater part of its course, however, the new road will be built in an open trench, which afterward will be covered over and will form a subway. Between City Hall Park and Kingsbridge and Bronx Park—the three termini of the line—almost every form of soil will be encountered. Sand and silt, mud and water, coarse gravel and solid rock, must be removed.

There has been a general impression that the road was to be built without disturbing the street surface. This will be the fact through only a few sections of it, where it will penetrate far below the street level to avoid grades. Through most of its way it will be built as near as possible to the surface, and will follow street grades where they are not above two per cent. in the mile. While the road is building, the surface of the street will be torn up, one side at a time, and the pavement will be replaced after the tracks have been laid.

Sewers, gas and electric mains, and street car-tracks must be moved into new



THE LOOP AT CITY HALL AND THE POST-OFFICE
From the drawing by William Barclay Parsons.

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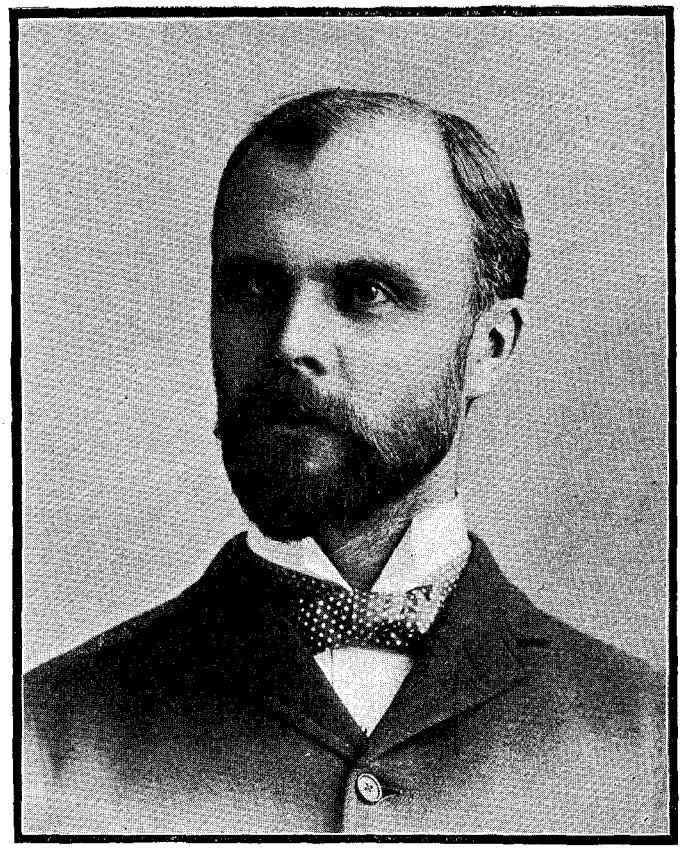

WILLIAM BARCLAY PARSONS
Engineer of the Rapid Transit Commission.

positions, and the work must go on with as little interruption to street traffic as possible. Thus, it will be seen, the problem before the contractor is a complex one, and the various portions of it must be met with various solutions. The route of the underground road, as will be seen from a glance at the accompanying map, carries it nearly the whole length of the island of Manhattan, while a branch line is to pass beneath the Harlem River and to continue thence, above ground, to Bronx Park. An interesting fact, and one that will do much to simplify the arrangement of schedules and the operation of trains, is that the three sections of the road—the trunk and two branches—are practically equal in length. If trains started from its three terminal points at the same moment were to run at an equal rate of speed, all three would reach the point of junction together. This junction is at Broadway and Ninety-sixth Street, nearly opposite the upper end of Central Park, and is, therefore, the pivotal point of the line. Below here the road contains four tracks; above, it is run in two branches with two tracks each.

Both from the point of view of the engineer and from that of the ordinary citizen one of the most interesting portions of the construction work will occur at the lower terminus of the line, at City Hall Park and the General Post-Office. The restriction of space in underground work makes the terminal arrangements of a road below the surface somewhat different from those that prevail above ground. In this case, instead of the system of switches, which makes the handling of trains slow and liability of blockade great, the tracks will form a loop about City Hall Park. There will be no backing of trains, and they will be able to follow one another as rapidly as the space will allow. Moreover, as this is one of the busiest spots in the city, the park itself being abutted by sky-scrapers, the road is made a double-

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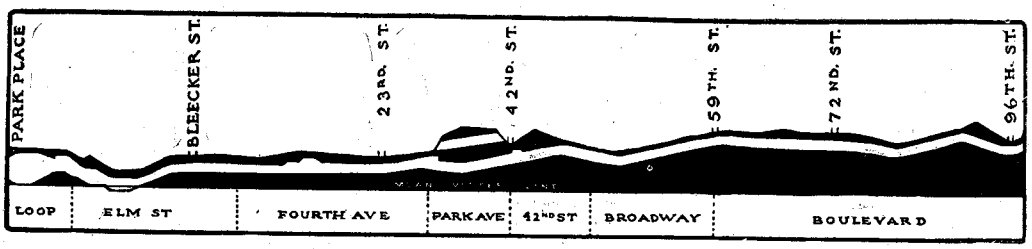
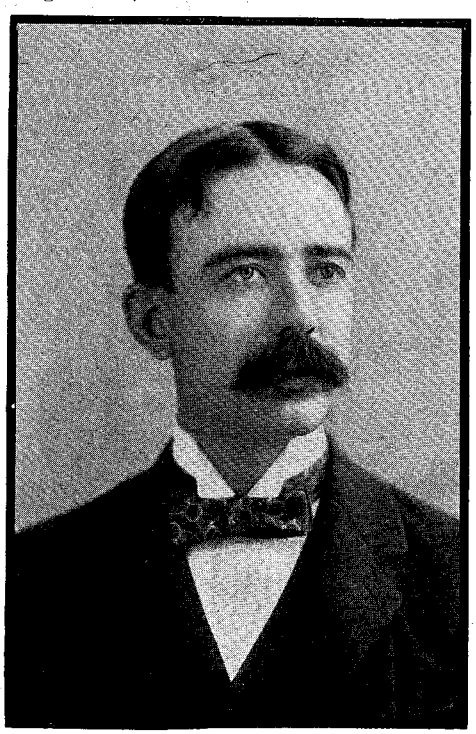


A SECTION VIEW OF THE UNDERGROUND RAILWAY,
Drawn by C. W. Traver

decked or two-story structure, instead of having all four of the tracks on the same level, as is the case throughout most of its course.

At the point where the loop begins, the two outer tracks will drop below the level of the others, and as soon as a sufficient dip has been reached they will be carried underneath the two inner lines. In this form the line will continue around the Post-Office building, where the down-town express station is to be located, and along Park Row until near the entrance to the Brooklyn Bridge, where the two lower tracks will return to the ordinary level and the line will proceed northward as a single-level, four-track road.



BIRD S. COLER
Comptroller of New York City; a consistent advocate of municipal ownership of the road.

The double-deck arrangement of the tracks in this loop is adopted not merely for space reasons, but with an eye to the future continuation of the line to Battery Park, at the extreme southern point of the island. By having the tracks on different levels it will be possible to continue the two lower ones down Broadway without the necessity of crossing the others. In all the length of the road there is no point where one track crosses another at grade, and thus the danger of collisions or switching accidents is done away with.

On the portion of the line comprised within the loop the lower level of the tunnel will be forty-five feet below the surface. Elevators will be required to carry passengers from the sidewalk to the station platforms, which will be placed one above the other, as will be the tracks. It is an interesting fact that here, at one of the deepest points on the lower portion of the underground line, it passes close to the foundation of the thirty-story Park Row building, the tallest in the world.

The excavation will be carried on by sinking a number of shafts from which the men will work, and through which the earth will be hoisted to the surface, whence it will be removed in carts. There will be no obstruction of the street by dirt-heaps along any portion of the line, and traffic will be interrupted only directly above the places where work is going on. As fast as the excavation is completed, the tunnel floor and walls will be lined with cement and waterproofing, the rails and structural work will be put in, and when finally covered over the road will be completed. The portion of the road comprised within the loop will form one section of the construction work, and will be in charge of one of the sub-contractors.

From the Brooklyn Bridge north the next portion of the work will be comparatively easy, for the reason that the road

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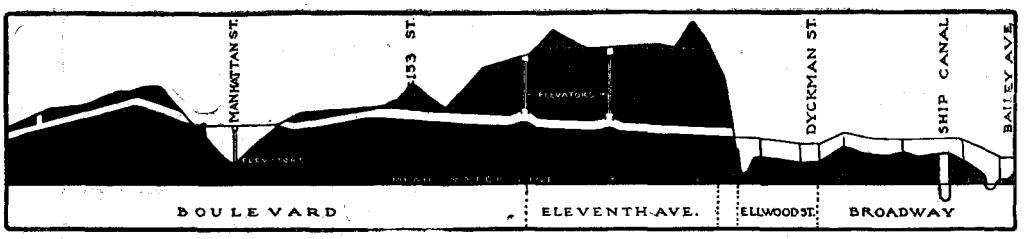


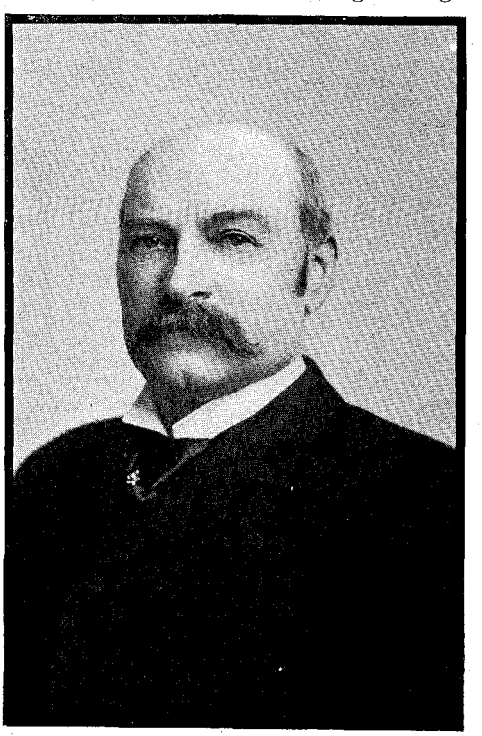
SHOWING THE PART THAT WILL RUN UNDER MANHATTAN ISLAND
from the Engineer's specifications.

will run along Elm Street, which has recently been enlarged and is still unpaved. Along this portion of the line the entire surface of the street will be torn up, and the full width of the line will be laid at once, instead of only one-half at a time, as in the busier streets. The soil underneath Elm Street is made up of sand and gravel, which will yield easily to the efforts of pick and shovel. There are few gas-pipes or electric mains to be moved, and the work will progress more rapidly than at any other portion of the line. This division, from City Hall Park to Lafayette Place, will form the second section of the construction. Where cross streets intersect Elm, the trench in which the tracks are to be laid will be bridged over for the full width of the street in order to permit the passing of teams and pedestrians. The work of constructing these temporary bridges, as well as of moving pipes, conduits, sewers, and mains along the line, is to be done by Contractor McDonald and his assistants.

From Lafayette Place the road will proceed underneath Fourth Avenue, which is one of the busy thoroughfares of the city, and contains a double line of street-car tracks. These tracks, together with the conduits containing their electrical equipment, the contractor must remove before he can proceed with the work of constructing his road. Each track will be taken up and moved bodily to one side of the street until one-half of the subway is completed, when it will be moved back into position, and the same process repeated on the other side. The task of moving these car-tracks and the other impediments which the contractor will encounter is fully as great as that of building the tunnel itself.

The method of "cut and cover" work, that is, of laying the tracks in an open trench which afterwards is to be covered over, will be followed through the first two miles, until Thirtieth Street is reached. At this point the elevation known as Murray Hill will be encountered. The Fourth Avenue surface-car line now runs through a subway from Thirty-third to Fortieth Streets, and the rapid-transit road will burrow still further down, extending in a tunnel proper for half a mile. Along this portion of the line gneiss rock will be encountered, and the pick and wheelbarrow will be abandoned for the drill and blasting fuse. This section of the work will be in charge of a separate sub-contractor, and will be carried on independently of the others.

Although the task of boring through



JOHN B. McDONALD
Contractor of the Rapid Transit project.
Photo by Rockwood.

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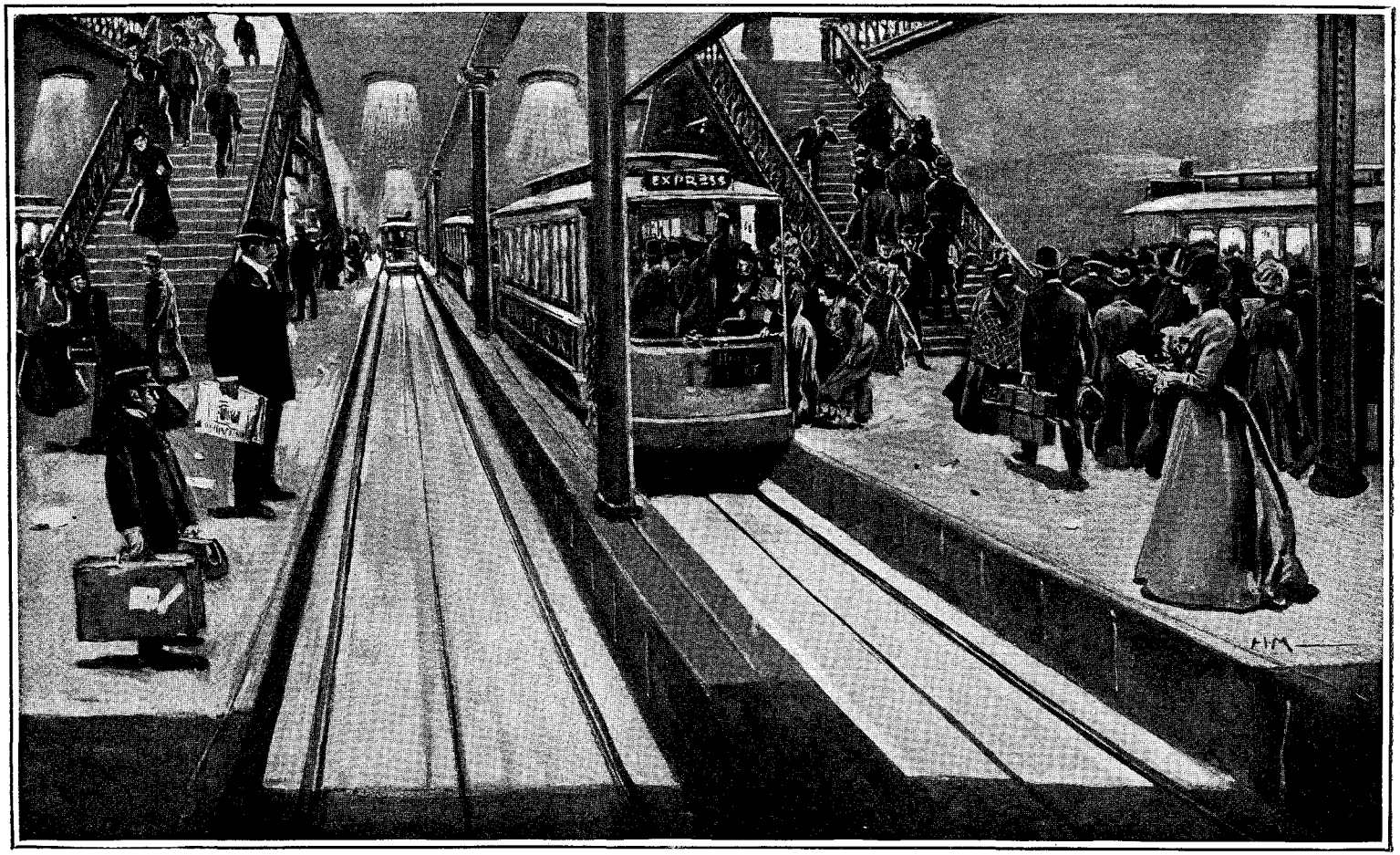

AN EXPRESS STATION OF THE UNDERGROUND RAILWAY

Specially drawn for The Outlook, from the Engineer's specifications, by H. Methefessel.

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solid rock would seem to be much more difficult than that of carrying on excavation in ordinary soil, the improvement in tunneling machinery has made it comparatively simple. The value of the rock which will be removed will fully compensate for any increased cost in the actual work.

Properly speaking, there will be two tunnels along this portion of the line, placed outside and below the existing subway, and each one carrying two tracks. The work will proceed more slowly in this section, not because of the rock, but because fewer men can work in one place than where the excavation is in the form of trenches.

The manner in which the way is bored through solid rock is interesting, inasmuch as tunneling methods have been improved to the point where nearly all the work is done by machinery. The compressed-air drill plays a prominent part in it. Three or four of these drills are operated side by side on each facing. The first step is to drill three holes into the face of the rock at such an angle that they meet at the depth of two or three feet in a "V" point. A blasting-charge is then inserted in the openings, and the three-cornered section thus marked off is blown out. Other holes are then drilled straight into the rock in tiers of three or four placed about two feet apart. These are blown off, until a layer or "step" has been removed for the whole width of the tunnel. This process is repeated over and over, and the rapidity with which the work can be carried on is indicated by the fact that a gang of twenty men can advance about ten feet per day through the solid rock. As fast as the rock is blown off, it is removed to the mouth of the tunnel, to be carried away and sold for building material. In fact, not only the rock but also much of the sand and gravel which is to be taken out in the process of excavation will be sold, and through this means the contractor will derive a considerable income.

At Fourth Avenue and Forty-second Street, opposite the Grand Central Station, the road will turn westward, passing beneath Forty-second Street until Broadway is reached, when it will turn to the north once more, and thence will follow the line of Broadway. At the point where it leaves Fourth Avenue an interesting situation will be developed by the completion of the rapid-transit road, as the latter will provide the fourth level on which traffic will be carried on. Above it will be the tunnel through which the street-car lines pass; still higher will be the surface of the street; still above that, and directly across in Forty-second Street, will be the spur of the elevated structure which runs from the Third Avenue line to the Grand Central Station. As this is to be the site of one of the express stations of the underground line, it promises to become one of the busiest spots in all New York, at least during certain hours of the day.

While all ordinary conduits, pipes, and mains are removed to make way for the underground road, the great water-mains extending down Fifth Avenue cannot be moved, and at this point the tracks will dip slightly in order to avoid these immense pipes. Along Forty-second Street, and up Broadway as far as Ninety-sixth Street, the plan of "cut and cover" will be followed. Some blasting may be required along this portion of the road, but the greater part of the work will be done with pick and shovel.

Ninety-sixth Street is the upper terminus of the four-track line. At this point it branches into two separate roads. The two inner tracks will be carried down an incline to One Hundred and Third Street, where they will turn eastward under the outer tracks, pass through One Hundred and Fourth Street, cut across the corner of Central Park, and proceed up Lenox Avenue. The other tracks will continue up Broadway.

Underneath Central Park the tunnel will be blasted out of the rock, and whatever cuts are made on the surface will be covered over, so that when the road is completed no trace of it will be visible from the park itself. Up Lenox Avenue the line will be constructed as a subway, but at One Hundred and Forty-first Street, where it reaches the Harlem River, still another departure in the methods of construction will be necessary.

The tracks will be carried beneath the river by means of two tubular tunnels placed side by side. In the actual construction a cylindrical steel tube known as a tunneling shield will be used. This

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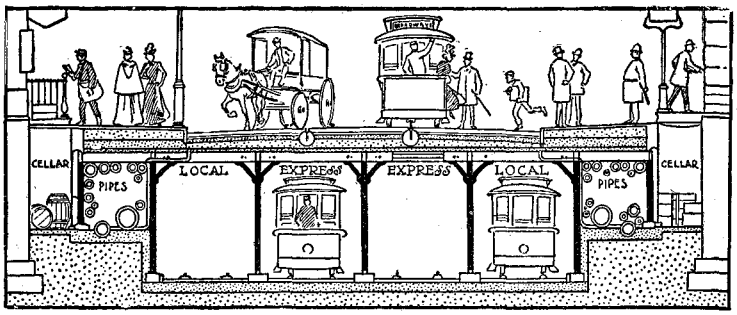
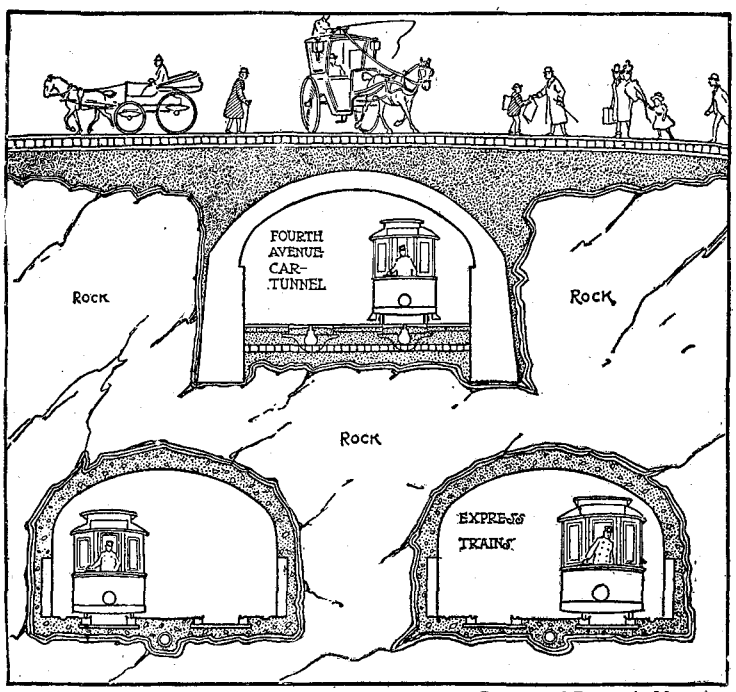


Courtesy of Pearson's Magazine.

STRUCTURE OF THE TUNNEL IN ELM STREET AND FOURTH AVENUE TO TWELFTH STREET



Courtesy of Pearson's Magazine.

STRUCTURE OF THE TUNNEL WHERE IT MUST RUN UNDER THE PRESENT FOURTH AVENUE TUNNEL

shield will be of dimensions to fit those of the proposed tunnels. Its forward end will be sharpened to a cutting edge, and it will be driven forward through the silt and soft soil underneath the river by hydraulic power. Within the shield workmen will shovel away the soil, which will be carried out in buckets or small cars. The shield will be moved forward as fast as the men advance. Behind the first lot of workmen will come others who will put into position the plates which are to form the circular walls of the completed tunnels. These walls will be protected on both sides by a covering of water cement to prevent corrosion. Each track will be carried in a separate tube fifteen feet in diameter, and the tops of these tubes will be twenty-one feet beneath the low-water level of the river, so that there can be no interference with the traffic on its surface.

Above the Harlem River the road will enter a less thickly populated district, and a little further north it will emerge from beneath the surface, and will be carried on an elevated structure to its terminus at the Bronx Park. This elevated section will be like the overhead roads now in existence in the city, except that the structure will be lighter and more attractive in appearance.

The two tracks forming the western branch of the road will proceed from Ninety-sixth Street underneath Broadway to One Hundred and Twenty-fifth Street, where they will emerge and will cross Manhattan Valley to One Hundred and Thirty-fifth Street on a viaduct half a mile long. At the latter point they will re-enter a tunnel and continue to a point just above One Hundred and Ninetieth Street in Eleventh Avenue. This will be the deepest section of the tunnel, as the ground here rises sharply, while the road will be carried through the rock nearly at the level of its lower course. At One Hundred and Ninetieth Street it will be more than one hundred feet below the surface. From Ellwood Street north to

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Two Hundred and Thirtieth Street, where the line ends, it will run above the surface. The stations where the line will be deepest underground will be those at One Hundred and Sixty-ninth Street and at One Hundred and Eighty-first Street, where the depth will be about one hundred feet. At Manhattan Street, on the other hand, the tracks will be fifty-eight feet above the ground. It may thus be seen that almost every form of constructive work will be required at one portion or another of the road's extent.

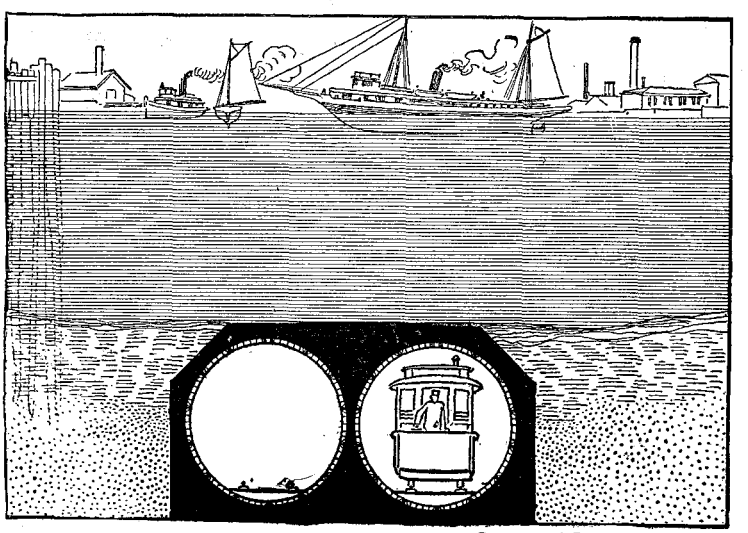
Mr. McDonald, the contractor, who has undertaken to complete the entire twenty miles of underground road within the next three years, has had long experience in great works of construction. Two of the greatest enterprises that he has carried through have been the digging of the Baltimore tunnel and the building of the Jerome Park water reservoir for New York City. In the work on the rapid-transit line Mr. McDonald will retain the general supervision, but the actual work of construction will be in the hands of a number of sub-contractors, each of whom will undertake a certain section of the work. Thus the building of the road will advance in a dozen different places at once.

The tracks of the underground road will be of standard gauge, with rails weighing eighty pounds to the yard, so that ordinary railway trains may be run over them if desired. The cars for regular service will be about as big as the largest trolley cars now in service, and will be run in trains of three or four. They will be driven by the third-rail electric system, unless the advance in electric-power development within the next three years makes a change in this particular respect desirable. The interior of the tunnel and the cars themselves will be lighted by electricity, and the whole effect will be light and pleasant, as the walls will be finished in glazed enamel of a warm tint. There are to be forty-eight stations along the line, some six or eight of which will be express stations.

These stations will be extensive, but they will be entirely underground except for the ornamental hoods over the stairways leading from the street. At the foot of the stairway in the express stations the passenger will find himself on a concrete platform two hundred feet long, twenty feet wide in its central part, and narrowing to ten feet at the ends. The platform and station will be lighted by electric bulbs set in niches of the walls and covered with heavy glass, in order to diffuse the light and make it as much as possible like daylight.

The ticket-office will be placed near the center of the platform, and will contain small waiting-rooms. In the center of the line, between the express tracks, will be another platform, from which express passengers will take their trains. This platform will be reached by bridges leading over the outer track. The whole structure will be made as roomy as possible, and will be so arranged that all the persons moving along any one passageway will be going in the same direction.

New York's tunnel promises to fulfill the three great requirements of comfortable underground travel. It will be light, clean, and dry. It will be guarded against



Courtesy of Pearson's Magazine.

THE TUNNEL UNDER THE HARLEM RIVER

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moisture and leakage by the continuous cover of waterproofing. It will be well ventilated by air passages from the surface, and the movement of the trains will cause the air within the tunnel to be constantly renewed. The tunnel and the cars themselves will be lighted by electricity.

It will be an easy matter to keep the tunnel clean. One great advantage in this respect will be the use of electricity as the traction power. This will do away entirely with the cinders, smoke, and gas which make underground steam roads a nuisance. Each car will carry a motor, so that it can be run independently, but in practice the cars will be operated in trains of three or four. The smooth cement floor of the passageway will enable it to be swept clean of such dust and dirt as may accumulate. Altogether, if the plans of those who have designed the road and those who are to build it are carried out, the Underground will give New Yorkers a degree of comfort and convenience in their daily travel which they have not known hitherto. The time from City Hall to Ninety-sixth Street will be thirteen minutes by express and twenty-one minutes by the local trains. From City Hall to Kingsbridge or Bronx Park the running time will be forty-five minutes.

Although the price agreed upon for the construction of the new road is said to be the largest sum ever awarded in a single contract, the road itself will cost less per mile than the London underground line. The cost of the latter was nearly five million dollars per mile, while that of the New York road is less than one and three-quarter millions per mile. The difference is due partly to the fact that the London road crosses private property, where it was necessary to pay for right of way, while the New York line keeps to the public streets. It is due partly also to the improvement in the machinery required for tunnel-building and in the method of work.

Nevertheless, the work of providing rapid transit for New York is the greatest feat of its kind that has ever been undertaken. What it will mean for the laborers of the city may be judged from the fact that Mr. McDonald estimates that he will need ten thousand men to carry on the work, which will mean a daily pay-roll of $20,000. Three thousand tons of steel rails will be required for the tracks, sixty-five thousand tons of structural steel for the framework, and other materials in proportion. The amount of rock and earth to be removed will aggregate something like 80,000,000 cubic feet.

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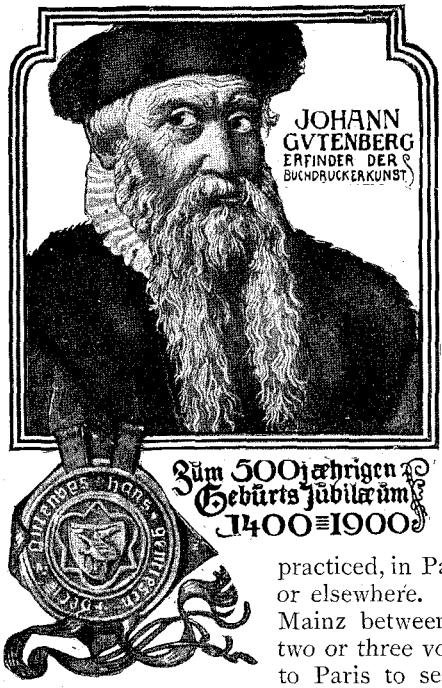
THE GUTENBERG ANNIVERSARY

By Theodore L. DeVinne

Honorary Vice-President of the Gutenberg Festival



ONE of many fables concerning the introduction of printing is that about John Fust and his bewilderment of the book-buyers of Paris in 1462. According to the legend, Fust offered for sale, as manuscript, copies of a printed folio Bible at different prices ranging from forty to sixty crowns, all below established rates. Some buyers compared copies and found a uniformity which was impossible by writing. Why the conclusion was reached that these Bibles must have been produced by diabolical agency is not explained, but it was alleged that the devil had some share in the production. Fust was arrested, put in jail, and released only after he had explained the process by which the Bibles had been made. The only thread of fact in this tissue of fiction is that Fust did sell printed Bibles in Paris in 1462.

Typography was then known, although not practiced, in Paris, but it did not provoke great surprise there or elsewhere. The Bible in question had been printed at Mainz between 1450 and 1455, but, like all early folios of two or three volumes, it was slow of sale, and Fust had to go to Paris to sell what could not be sold quickly in Germany. Although a fair copy of a good manuscript, it did not attract the critical purchaser of that time. It had to suffer the discredit that attaches to all mechanical imitations. It was not good enough for the rich; it was too dear for the poor. Forty crowns was too much for the poor scholar or priest who coveted it, but it was looked upon with distrust and sometimes with positive aversion by the intelligent librarian. The manuscript book was an evidence of wealth and of refined taste; it was patrician, and the printed book was distinctly plebeian. Even as late as 1500, when millions of books had been printed, owners of libraries in Venice boasted that they had no printed books in their collections. The apathy of scholars toward early printing is further shown by their neglect of this Bible. It slowly sank into obscurity, and was practically unidentified for more than two hundred years. Its proper appreciation did not come before the nineteenth century. The book once sold for forty crowns has since been sold for $17,000—probably more than the first receipts for the entire edition.

When and where and how printing was invented has been a matter of controversy for centuries, but the weight of testimony favors the conclusion that typography as we understand it was invented by John Gutenberg, at Mainz, before the year 1455. To recite the claims made for other inventors, like Coster of Haarlem, Mentel of Strasburg, Castaldi of Italy, and Pfister of Bamberg, would be a tedious and useless task. It is enough to say that all these claims were made in the sixteenth century, when eye-witnesses to the invention were dead. Gutenberg, on the contrary, although he suffered not a little from the inappreciation of contemporaries, did receive distinction in the last years of his life. Yet he was unfortunate in receiving notices soon after his death from friends and chroniclers who attempted to describe what they did not clearly understand, and whose muddled descriptions of the invention have thrown

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JOHANN VON GUTENBERG

The statue by Ralph B. Goddard.

discredit on their versions. History as written in the sixteenth century was too often a mixture of fact and fable, for the chronicler rarely attempted to search records or weigh conflicting testimony. What he did not know he drew from the depths of his inner consciousness. He knew how printing should have been invented, and he was quite sure that it was so invented. He knew that playing-cards had been printed in Venice and elsewhere on paper long before Gutenberg was born, and that prints of sacred subjects were common in Germany and Holland during the first quarter of the fifteenth century. The words of children's books had been engraved and printed from blocks of wood before types were made. Then the chronicler concluded that the first movable types must also have been made of wood, and that typography was nothing more than the evolution of engraving on wood. For this false conclusion there is no warrant. Typography was not the outgrowth of engraving; it was an invention pure and simple, and the inventor, according to the best evidence, was John Gutenberg.

John Gutenberg, the son of Frielo Gensfleisch and his wife Else Gutenberg, was born at Mainz in 1399 or 1400. Recent investigators favor the twenty-fifth of June, 1400, as the true birthday, and this is the date fixed for the great festival soon to be held in that city. In the vernacular Gensfleisch is goose-flesh; Gutenberg is good hill. According to German custom, the son was permitted to take his mother's name when there was reason to fear that it might become extinct.

He was born in a troubled time, for there was open war between the burghers and the "well born" of Mainz, of which

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latter class the Gensfleisch family were a part. The burghers prevailed, and the family had to leave the city. Where Gutenberg went and how he received his education are not definitely known. It is more from the records of courts of law than from contemporaneous chroniclers that we have to glean our scant knowledge of the man and his work. He first appears on these records in the city of Strasburg in the year 1434, as plaintiff in the suit brought by him against the town clerk of Mainz (then a visitor in Strasburg) for his neglect to pay some sum which he claimed as his due for the spoliation of the family property in Mainz. Two years afterwards, Anne, or Ennel, of the Iron Gate (zur Isernen Thür), brought suit for breach of promise of marriage, but the suit seems to have been closed by marriage.

In 1439 he appears again before the court as defendant in a suit brought by the brothers Dritzehen. They claimed that their dead brother Andrew had been a copartner with Gutenberg in the practice and development of secret arts, and that they should succeed to his rights in this copartnership. Two arts are mentioned—the polishing of stones and the making of mirrors; the third and most valuable is guardedly and unwillingly noticed by one witness as printing. The original record of this trial, which was unfortunately destroyed by the Prussians in the siege of Strasburg in 1871, has been challenged as a forgery, but it has been fully accredited by many impartial investigators.

The old phrase "art and mystery," which has been used for many centuries in all indentures of apprenticeship, is one of many indications that important trades then were hedged in with secrecy. Many were monopolies; no one could rightfully work as a mechanic without preliminary apprenticeship and a payment for instruction. Mechanical arts, although then not much written about, had part in the general revival of art and literature. To young men who could not, or did not, choose to become traders, lawyers, or doctors, mechanics offered many attractions. There were gentlemen glass-blowers in France, close guilds of playing-card makers in Venice, and strong trade-unions of makers and decorators of books in the Netherlands. Clocks and watches, gunpowder and firearms, glass and mirrors, were then receiving great development.

Although we know nothing of Gutenberg's training in the use of tools or processes, his established reputation as a teacher of at least three curious arts is enough to show that he was an expert in mechanics, and that he was deferred to by men of distinction in Strasburg. He won his suit, but there is no record of any successful work done by him in that city. Goldsmith Dünne said that he made for Gutenberg tools helpful for printing, but there is no book, nor even a leaf or line or letter, that can be identified positively as Gutenberg's work in Strasburg. There is evidence, however, in several records that he was embarrassed financially, that he borrowed money, pledged his inheritance, and had debts to many relatives and money-lenders.

The interval between 1442 and 1448 is a practical blank. It is certain that he left Strasburg about 1442, but it is not known where he went or what he did.

In 1448 he appears in Mainz as a borrower of money from a kinsman. Then follows an interruption of two years, apparently without any evidence of production; but it is not probable that he was idle. In August, 1450, he borrowed 800 guilders from John Fust, money-lender, by mortgaging his "tools and materials." By the contract then and there made he accepted Fust as a copartner for five years in a business not plainly described. In this contract it was specified that Fust should also advance 800 guilders yearly, and should have half the profits accruing; that he should do no work for the partnership, and should not be liable for its debts. When the five years elapsed, Fust brought suit against Gutenberg for the recovery of the money advanced and practically for the dissolution of the partnership. We have to infer that the purpose for which this partnership was formed was the development of printing, but there is no plain specification of printing in the pleadings. Fust said the money advanced was for wages, rent, vellum, paper, and ink. The suit was decided in Fust's favor, and it followed that the tools and materials which had been pledged, as well as the entire product of five years' labor, passed into the hands of Fust.

So far there is no distinct mention of

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book-printing in any of the many documents on record during this period of fifteen years, but we have much evidence to show that Gutenberg had been trying persistently to invent printing. In the National Library at Paris may be found the copy of a Bible now known as the Bible of Forty-two Lines (so called because it has forty-two lines to the page), which has this autograph (or colophon, as it was then called) of the illuminator who decorated the book: "Here endeth the first part of the Old Testament of the Holy Bible, which was illuminated, rubricated, and bound by Henry Albrech, or Cremer, on Saint Bartholomew's day (August 24), the year of our Lord 1456. Thanks be to God. Hallelujah." It follows that this book must have been printed before 1456. It is probable that it was printed where it was illuminated, for most of the few copies of the book have been found since in and about Mainz. Gutenberg's name does not appear in this book or in other work done by him, but his creation of it can be traced on many collateral lines. The types used in this book are of the same face or style as the larger types used in a psalter printed by Fust and Schoeffer in 1457. A similar face of type is also to be found in another great Bible known as the Bible of Thirty-six Lines. This style of type is also to be found as a display line in printed Letters of Indulgence known to have been printed in Mainz as early as 1453. The National Library at Paris has the fragment of a child's Latin grammar which is supposed to have been typographically printed in Strasburg about 1442. A recent discovery has been made of fragments of a preliminary attempt at printing the Mainz psalter. All these types seem to have been designed by the same artist and made to the order of the same printer, for there is a similarity in the form, color, and mannerisms of each character as unmistakable as the peculiarities of an autograph. Experts who have made typography a study can identify the types of a printer as decidedly as experts in writing can distinguish a true from a forged signature.

A BOOK-PRINTING ESTABLISHMENT OF 1523

To put together the connecting links of this broken chain would be a tedious task; but it can be assumed safely that the great books and these petty bits of printing without printed date or name or place of printer were the work of John Gutenberg during a long life of assiduous experiment, under great discouragement. Between the

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printing of the child's Latin grammar and two editions of the Bible of folio size, in two and three volumes, must have been many years of patient work, which could have been done only by a man who had faith in himself and in the value of his invention.

Here it is proper to ask the question, What did Gutenberg invent? Not the art of taking impressions on paper, for that had been done in the form of image prints and playing-cards long before; not the art of making printed books, for primers and children's books engraved on solid blocks were then common; not even the press for printing, for we have many evidences that the transfer of form and color by pressure had been done by the ordinary screw press for centuries. Gutenberg's fame rests on a securer basis. He was the first to make types that were easily interchangeable as well as movable, by methods that were entirely new. There are childish stories of the invention of typography from suggestions made by the joining of letters cut on wood, or by the transfer of letters carved on bark. These stories are imaginations. Types for book-printing made by engraving letters on the ends of wood splints or on metal cubes must have been too inaccurate for practical work. Types are made now, as they were made by Gutenberg four hundred and fifty years ago, by casting them in a mold. To do this properly each character must be cut on the end of a separate rod of steel. Each engraved rod must be impressed or punched in a bar of copper, which, after punching, is known as a matrix, and this matrix is then taken as the mold for the face of its proper type. But letters are of widths that vary from the thin i to the thick w, and their different matrices have to be affixed accurately to one mold, which must be adjusted to all widths, and yet produce all its types in perfect right-angled and easily combined cubes. This may seem a roundabout way of making types, but from the practical point of view there is no other. Gutenberg's methods have been improved, but all the more important features of his process of type-making are in use at this day. No mechanician who examines the different processes of punch-cutting, matrix-making, and type-casting can believe that this process was the joint work of many men, or that it came to the inventor in a flash of inspiration. The old chronicler was right who said it was "thought out and wrought out." Many years of experiment and of disheartening failure had to be before the invention was perfected.

The work done by Peter Schoeffer, a pupil of Gutenberg, afterwards the husband of Fust's daughter, and the man selected by Fust to take Gutenberg's place in the management of the printing house, demand some consideration. The first publication of the business reorganized by Fust was the Psalter of 1457, of distinction as the first book with printed date, and as a most ambitious attempt to show the capabilities of the new art of printing. Every page has a few uncial letters in red ink, and the initials at the beginning of the more important parts of the ritual are of great size and beauty, all admirably printed in red and blue ink. That the printers were proud of their work may be inferred from their imprint or colophon, in which they say that it was made by the "masterly invention of printing and typemaking, . . . through the industry of John Fust, citizen of Mainz, and Peter Schoeffer, of Gernszheim, in the year of our Lord 1457." Gutenberg is not mentioned. The impression made on the reader was that the art was invented by Fust and Schoeffer. This is an unfair statement. As the large text types of this Psalter are of the same design as those of the Bibles already noticed, it is probable that the book had been planned and had been left incomplete when Gutenberg was legally expelled from his printing house. It cannot be believed that this courageous experiment at printing in colors, more successful than any that followed for centuries, could have been matured and accomplished in less than two years. This probability is strengthened by the inferiority of all books afterwards printed by Fust and Schoeffer. The Psalter was the high-water mark of a flood of ability and enthusiasm on the part of the inventor which Fust and Schoeffer never reached. From the beginning Schoeffer manifested a disposition to disparage Gutenberg. In a book printed by him in 1468, after Gutenberg and Fust were dead, Schoeffer claimed that he was the master spirit of the trio who introduced typography. His son and grandson, who succeeded him in

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business, went further, and one of the pair maintained that Peter Schoeffer was the true inventor.

Gutenberg was not entirely disabled by the seizure of his types and process. Friends provided him with means for a new printing plant, which began its work in 1456. Several small books have been attributed to him as the work of his office after 1467, but his most important work in the new office was the "Catholicon" of 1460, notable for its colophon:

> By the assistance of the most High, at whose will the tongues of children become eloquent, and who often reveals to babes what He hides from the learned, this renowned book, the Catholicon, was printed and perfected in the year of Incarnation 1460, in the beloved city of Mainz (which belongs to the illustrious German nation, and which God has consented to prefer and to raise with such an exalted light of the mind and of free grace above the other nations of the earth), not by means of pen, or pencil, or stencil plate, but by the admirable proportion, harmony, and correlation of the punches and matrices. Wherefore to thee, Divine Father, Son and Holy Ghost, triune and only Lord, be praise and honor ascribed, and let those who never forget to praise [the Virgin] Mary, join also through this book in the anthem of the universal Church. Thanks be to God.

Why Gutenberg did not put his name on his books, as copyists or caligraphers had often done, as Fust and Schoeffer always did—why he did not claim for himself his right as the inventor of typography, is not to be satisfactorily explained. It may be that in the beginning he was advised and consented to suppress his name as a printer or inventor, so that his works could be offered to the unwary as manuscripts; it may be that during his lifelong financial embarrassment it was unsafe for him to appear as the owner of a printing plant, or even as the real owner of a great invention; it may be that he cared little for fame, believing that the buyer of a book would value it more for the thought of the author than for the skill of the inventor or printer. The last supposition is quite tenable, but his apparent indifference to fame is almost without parallel.

The wording of this colophon is that of a superior man—remarkable for its dignity, its reverence, and its appreciation of the underlying principle of his great invention. He does not claim that the merit of typography is in movable types, but in the process by which types were made, in the "admirable proportion, harmony, and correlation of punches and matrices." Fust and Schoeffer practically admitted this in their notices of the "masterly invention of printing, and also of type-making." The two arts are inseparable.

The types of this "Catholicon," and of other books made by Gutenberg after 1457, are smaller and of a different face from the types previously used in the Bible and Psalter; for he, as well as Fust and Schoeffer, had already found that books must be of smaller size and lower price to be quickly salable. The two Bibles and the Psalter could be bought only by wealthy ecclesiastics, and they were too few in number to make the practice of printing remunerative.

The work of the two rival printing houses in or near Mainz was stopped by the sack of that city in October, 1462. The house of Fust was burned and his printing materials destroyed. He did not resume printing before 1465, nor is there any evidence that any printing was done by Gutenberg between 1462 and 1466.

The new Archbishop, Adolph II., made Gutenberg one of the gentlemen of his court in the year 1465. The nature of the "agreeable and voluntary service" performed by him is not specified in the commission that gave him this honor, but we must rightfully suppose that it was printing. He was then an old man, and his day of activity was over. His printing house in 1467 had been transferred to Conrad Humery, and was managed by Gutenberg's relatives, Henry and Nicholas Bechtermüntz. Gutenberg died in February, 1468. There is no record of the cause of his death, nor of the surviving family. The document which transfers the printing house to Humery specifies matrices, molds, types, and instruments connected with printing. Humery further pledges himself to use them only in the city of Mainz, and to sell them to a citizen of Mainz in preference to any other.

The appreciation of Gutenberg's services was scant during his lifetime, and none too hearty for some time after his death. A tablet specifying him as the inventor of the art of printing was put on his tomb in the Church of Saint Francis, where he was buried; a second tablet also specifying him as the inventor was put up in the house of the Gensfleisch

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family; but the fame of Gutenberg was most widely spread by the printers who were driven to other cities by the sack of Mainz. There soon followed many notices of Gutenberg's invention by writers in France, Italy, England, the Netherlands, and Germany.

Although Gutenberg received a little honor during his closing years and for some time afterwards, it may seem surprising that his great invention was not more warmly welcomed; but no one then living could foresee its value or its future. The books he first produced did not appeal to common people. All of them were in Latin, which was intelligible to the scholarly class only. Gutenberg had lofty aims, but he did not foresee that to be of most benefit printing should be in the vernacular. His workmen, who carried the knowledge of the art all over Europe, made the same mistake, and made books for the educated only. The most notable exception was that of William Caxton, of London, whose books were always in English. His deference to the needs of the relatively uneducated class was wise, for the taste for printing he fostered has been maintained, and more printing is now done in English than in any other language.

At first printing met with little opposition, and that from copyists only. The illuminator of books must have approved of it, for it promised to increase the supply of books to be decorated. Hostility to printing was not serious when printers confined themselves to books in Latin. In 1486 the Archbishop of Mainz forbade, under serious penalties, the printing of books translated from Latin that had not been approved by censors under his control. He accuses the printers, led by the desire of money or vainglory, of abusing the art, and of perverting it to purposes of mischief. He maintains that the German language is incapable of expressing the sublime speculations of the Christian religion, for the poverty of the German idiom renders it insufficient. He dreads the mischief that will follow when ignorant and unlearned men and the female sex, into whose hands copies of the Holy Scriptures may have fallen, should try to find out their true meaning. The unhappy Archbishop must have had a forewarning of Martin Luther. He must have realized that even then the world was getting ready for new teachers.

The new art of printing attracted disciples everywhere. Some, like Aldus and Caxton, practiced it because it afforded great opportunity for instruction. Others, like Schoeffer and Koberger, practiced it because it promised great opportunities for profit; but it was soon discovered that books were printed in excess of the needs of buyers. The great profit expected from the printing of books was rarely realized, and their price fell with alarming rapidity. The first printers in Rome complained in the petition they addressed to the Pope that their rooms were full of unsold copies, and that books had to be sold for but little more than the cost of the paper on which they were printed. The manuscript book that had been sold at the beginning of the century for a hundred crowns, when reprinted from types went a-begging at a price ranging from ten to twenty crowns.

The festival which will soon take place in Germany is of value in commemorating the memory of a man who has done great service to the world. It is the honorable tribute of a grateful people; yet it is not really needed, unless it be for the proper identification of the man with the invention. One can say concerning Gutenberg what is well said on a tablet to Sir Christopher Wren in St. Paul's: "If you seek his monument, look around you."

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The Stickit Minister's Love Story[1]

By S. R. Crockett

Author of "The Stickit Minister," "The Lilac Sunbonnet," "Kit Kennedy," etc., etc.

IT was in the second year of my college life that I came home to find Robert Fraser, whom a whole countryside called the "Stickit Minister," distinctly worse, and, indeed, set down upon his great chair in the corner as on a place from which he would never rise.

A dour, grippy backend it was, the soil stubborn and untoward with early frost. And a strange sound it was also to hear, as I came down the Lang Brae, the channel stones droning and dinnelling on the ice by the third of November, a thing which had not happened in our parts since that fell year of the Thirteen Drifty Days, which had been so greatly talked about.

I walked over to the Dullarg the very night I arrived from Edinburgh. I had a new volume of Tennyson with me which I had bought with the thought that he would be pleased with it. For I loved Robert Fraser, and I will not deny that my heart beat with expectation as I went up the little loaning with the rough stone dyke on either side—aye, as if it had been the way to Nether Neuk and I were going to see my sweetheart.

"Come your ways in, Alec, man," his voice came from the inner room as he heard me pause to exchange banter of a rural sort with the servant lasses in the kitchen; "I have been waitin' for ye. I kenned ye wad come the nicht."

I went in. And there by the little peat fire, drowsing red and looking strangely out of place behind the ribs of the black-leaded "register" grate, I saw the Stickit Minister with a black and white check plaid about his knees. He smiled a strange, sweet smile, at once wistful and distant, as I came in—like one who waves farewell through a mist of tears as the pier slides back and the sundering water seethes and widens about the ship.

"You are better, Robert," I said, smiling too. Dully, and yet with dogged cheerfulness, I said it, as men lie to the dying—and are not believed.

He stretched out his thin hand, the plowman's horn clean gone from it, and the veins blue and convex upon the shrunk wrist.

"*Ave atque vale*, Alec, lad!" he answered; "that is what it has come to with Robert Fraser. But how are all at Drumquhat? Ye will be on your road to the Nether Neuk?"

This he said though he knew different.

"I have brought you this from Edinburgh," I said, giving him the little thin green volume of Tennyson. I had cut it to save him trouble, and written his name on the blank page before the title.

I shall never forget the way he looked at it. He opened it as a woman unfolds a new and costly garment, with a lingering caress of the wasted finger-tips, through which I could almost see the white of the paper, and a slow, soft intake of the breath, like a lover's sigh.

His eyes, of old blue and clear, had now a kind of glaze over them, a veiling Indian Summer mist, through which, however, still shone, all undimned and fearless, the light of the simplest and manfulest spirit I have ever known. He turned the leaves and read a verse here and there with evident pleasure. He had a way of reading anything he loved as if listening to the cadences—a little half-turn of the head aside and a still, contented smile about the lips, like one who catches the first returning fall of beloved footsteps.

But all at once Robert Fraser shut the book and let his hands sink wearily upon his knee. He did not look at me, but kept his eyes on the red peat ash in the "register" grate.

"It's bonnie," he murmured softly, "and it was a kind thing for you to think on me. But it's gane frae me, Alec—it's a' clean gane. Tak' you the book, Alec. The birdies will never sing again in dry spring for me to hear. I'm back upon the word, Alec! There's nocht but that for me noo!"

He laid his hand on a Bible that was open beside him on the stand which held his medicine-bottles, and a stocking at which his wearied fingers occasionally knitted for a moment or two at a time.

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Then he gave the little green-clad Tennyson back to me with so motherly and lingering a regard that, had I not turned away, I declare I know not but that I had been clean done for.

"Yet, for a' that, Alec," he said, "do you take the book for my sake. And see—cut out the leaf ye hae written on, and let me keep it here beside me."

I did as he asked me, and he turned over the pages of his Bible carefully as if looking for a text. He stopped at a yellowing envelope as if uncertain whether to deposit the inscription there. Then he lifted the stamped oblong and handed it to me with a kind of smile.

"There, Alec," he said, "you that has (so they tell me) a sweetheart o' your ain, ye will like to see that. That is the envelope that held the letter I gat frae Jessie Loudon—the nicht Sir James telled me at the Infirmary that my days were numbered."

"Oh, Robert!" I cried, all ashamed that he should speak thus to a young man like me, "dinna think o' that. You will excite yourself—you may do yourself a hurt—"

But he waved me away, still smiling that slow, misty smile, in which, strangely enough, there was some of the humorousness of one who sees a situation from the outside.

"Na, Alec, lad," he said, softly, "that's gane too. Upon a dark day I made a pact with my Maker, and now the price is nearly paid. *His* messenger wi' the discharge is already on the road. I never hear a hand on the latch but I look up to see him enter—aye, and he shall be welcome, welcome as the bridegroom that enters the Beloved's chamber!"

I covered my brows with my palm, and pretended to look at the handwriting on the envelope, which was delicate and feminine. The Stickit Minister went on.

"Aye, Alec," he said, meditatively, with his eyes still on the red glow, "ye think that ye love the lass ye hae set your heart on. And doubtless ye do love her truly. But I pray God that there may never come a day when ye shall have spoken the last sundering word and returned her the written sheets faithfully every one. Ye hae heard the story, Alec. I will not hurt your young heart by telling it again. But I spared Jessie Loudon all I could, and showed her that she must not mate her young life with one no better than dead."

The Stickit Minister was silent a long time here. Doubtless old faces looked at him clear out of the red spaces of the fire. And when he began to speak again it was in an altered voice.

"Nevertheless, because power was given me, I pled with and comforted her. For though the lassie's heart was set on me, it was as a bairn's heart is set, not like the heart of a woman. And for that I praise the Lord—yes, I give thanks to His name!"

"Then after that I came back to an empty house—and this!"

He caressed the faded envelope lovingly as a miser his intimatest treasure.

"I did not mean to keep it, Alec," he went on presently, "but I am glad I did. It has been a comfort to me. And through all these years it has rested there where ye see it—upon the chapter where God answers Job out of the whirlwind. Ye ken the great words."

We heard a slight noise in the yard, the wheels of some light vehicle driven quickly. The Stickit Minister started a little, and when I looked at him again I saw that the red spot the size of a crown-piece, which burned steadfastly on his cheekbone, had spread till now it covered his brow.

Then we listened, breathless, like men that wait for a marvel, and through the hush the peats on the grate suddenly fell inward with a startling sound, bringing my heart into my mouth. Next we heard a voice without, loud and a little thick, in heated debate.

"Thank God," cried the Stickit Minister, fervently. "It's Henry—my dear brother. For a moment I feared it had been Lawyer Johnston from Cairn Edward. You know," he added (smiling with all his old swift gladsomeness), "I am but now a tenant at will. I sit here in the Dullarg on sufferance—that once was the laird of acre and onstead!"

He raised his voice to carry through the door into the kitchen.

"Henry—Henry, this is kind—kind of you, to come so far to see me on such a night—"

The Stickit Minister was on his feet by this time, and if I had thought that his glance had been warm and motherly for

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me, it was fairly on fire with affection now. I believed that Robert Fraser loved his betrothed faithfully and well; but never will I believe that he loved woman born of woman as he loved his younger brother.

And that is, perhaps, why these things fell out so.

I had not seen Henry Fraser since the first year he had come to Cairn Edward. A handsome young man he was then, with a short, supercilious upper lip, and crisply curling hair of a fair color disposed in masses about his brow.

Now he entered, and at the first glimpse of him I stood astonished. His pale student's face had grown red and a trifle mottled. The lids of his blue eyes (the blue of his brother's) were injected. His mouth was loose and restless under a heavy mustache, and when he began to speak his voice came thick and throaty.

"I wonder you do not keep your people in better order, Robert," he said, before he was fairly within the door of the little sitting-room. "First I drove right into a farm-cart that had been left in the middle of the yard, and then nearly broke my shins over a pail some careless slut of a byre-lass had thrown down at the kitchen door."

Robert Fraser had been standing up with a glad and eager look on his face. I think he had half stretched out his hand, but at his brother's querulous words he sank slowly back into his chair, and the gray tiredness slipped back into his face almost as quickly as it had disappeared.

"I am sorry, Henry," he said; "somehow I do not seem to get about so readily as I did, and I dare say the lads and lasses take some advantage."

"They would not take advantage with me, I can tell you," cried the young doctor, throwing down his driving cape on the corner of the old sofa, and pulling a chair in to the fire. He bent forward and chafed his hands before the glowing peat, and as he did so I could see by a slight lurch and quick recovery that he had been drinking. I wondered if Robert Fraser noticed.

Then he leaned back and looked at the Stickit Minister.

"Well, Robert, how do you find yourself to-night? Better, eh?" he said, speaking in his professional voice.

His brother's face flushed again with the same swift pleasure, very pitiful to see.

"It is kind of you to ask," he said. "I think I do feel a betterness, Henry. The cough has been less troublesome this last day or two."

"I suppose there are no better prospects about the property," said Dr. Fraser, passing from the medical question with no more than the words I have written down. I had already risen, and, with a muttered excuse, was passing into the outer kitchen, that I might leave the brothers alone.

So I did not hear Robert Fraser's reply, but as I closed the door I caught the younger's loud retort: "I tell you what it is, Robert—say what you will, I have not been fairly dealt with in this matter—I have been swindled!"

So I went out with my heart heavy within me for my friend; and though Bell Gregory, the bonniest of the farm lasses, ostentatiously drew aside and left a vacant place beside her in the ingle-nook, I shook my head and kept on my way to the door with no more than a smile and "Anither nicht, Bell!"

"Gie my love to Nance ower at the Nether Neuk," she cried, with challenge in her tone, as I went on.

But even Nance Chrystie was not in my thoughts that night. I stepped out, passing in front of the straw-thatched beehives that with the indrawing days lost their sour-sweet summer smell, and so on into the loaning. From the foot of the little brae I looked back at the lights burning so warmly and steadily from the low windows of the Dullarg, and my mind went over all my father had told me of what the Stickit Minister had done for his brother—how he had broken off his own college career that Henry might go through his medical classes with ease and credit, and how, in spite of his brother's rank ingratitude, he had bonded his little property in order to buy him Dr. Aitkin's practice in Cairn Edward.

Standing thus and thinking, under the beeches at the foot of the dark loaning, it gave me quite a start to find a figure close beside me. It was a woman with a shawl over her head, as is the habit of the cotters' wives in our parish.

"Tell me," a voice eager and hurried panted almost in my ear, "is Dr. Fraser, of Cairn Edward, up there?"

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"Yes," I said in reply, involuntarily drawing back a step, the woman was so near me, "he is this moment with his brother."

"Then for God's sake will ye gang up and tell him to come this instant to the Barmark cothouses? There are twa bairns there that are no like to see the mornin' licht if he doesna!"

"But who may you be?" I said, for I did not want to return to the Dullarg. "And why do you not go in and tell him yourself? You can give him the particulars of the case better than I."

She gave a little shivering moan.

"I canna gang in there," she said, piteously; "I darena. Not though I am Gilbert Barbour's wife—and the bairns' mither. Oh, sir, rin!"

And I ran.

But when I had knocked and delivered my message, to my great surprise Dr. Henry Fraser received it coolly.

"They are only some cotter people," he said; "they must just wait till I am on my way back from the village. I will look in then. Robert, it is a cold night; let me have some whisky before I get into that gig again."

The Stickit Minister turned towards the wall-press where ever since his mother's day the "guardevin" (or little rack of cut-glass decanters) had stood, always hospitably full but all untouched by the master of the house. I was still standing uncertainly by the door-cheek, and as Robert Fraser stepped across the little room I saw him stagger, and rushed forward to catch him. But ere I could reach him he had commanded himself, and turned to me with a smile on his lips. Yet even his brother was struck by the ashen look on his face.

"Sit down, Robert," he said; "I will help myself."

But with a great effort the Stickit Minister set the tall, narrow dram-glass on the table and ceremoniously filled out to his brother the stranger's portion, as is the duty of country hospitality in Scotland.

But the doctor interrupted.

"Oh, I say," he exclaimed, when he saw what his brother was doing, "for heaven's sake not that thing!—give me a tumbler."

And without further ceremony he went to the cupboard. Then he cried to Bell Gregory to fetch him some hot water, and mixed himself a steaming glass.

But the Stickit Minister did not sit down. He stood up by the mantelpiece all trembling. I noted particularly that his fingers spilled half the contents of the dram-glass as he tried to pour it back into the decanter.

"Oh, haste ye, Henry!" he said, with a pleading anxiety in his voice I had never heard there for any trouble of his own; "take up your drink and drive as fast as ye can to succor the woman's bairns. It is not for nothing that she would come here seeking you at this time of nicht."

His brother laughed easily as he reseated himself and drew the tumbler nearer to his elbow.

"That's all you know, Robert," he said; "why, they come all the way to Cairn Edward after me if their little finger aches, let alone here. I dare say some of the brats have got the mumps, and the mother saw me as I drove past. No, indeed, she and they must just wait till I get through at Whinnyliggate."

"I ask you, Henry," said his brother, eagerly; "do this for my sake; it is not often that I ask you anything—nor will I have long to ask."

"Well," grumbled the young doctor, rising and finishing the toddy as he stood, "I suppose I must if you make a point of it. But I will just look in at Whinnyliggate on my way across. Barmark is a good two miles on my way home."

"Thank you, Henry," said Robert Fraser. "I will not forget your kindness to me."

With a brusque nod to me Dr. Henry Fraser strode through the kitchen, among whose merry groups his comings and goings always created a certain hush of awe. In a few minutes more we could hear the clear clatter of the horse's shod feet on the hard macadam as he turned out of the soft sandy loaning into the main road.

The Stickit Minister sank back into his chair.

"Thank God!" he said, with an intake of breath almost like a sob.

I looked down at him in surprise.

"Robert, why are you so troubled about this woman's bairns?" I asked.

He did not answer for a while, lying fallen in upon himself in his great arm-

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chair of worn horsehair, as if the strain had been too great for his weak body. When he did reply, it was in a curiously far-away voice, like a man speaking in a dream.

"They are Jessie Loudon's bairns," he said, "and a' the comfort she has in life."

I sat down on the hearth-rug beside him—a habit I had when we were alone together. It was thus that I used to read Homer and Horace to him in the long winter forenights, and wrangle for happy hours over a construction or the turn of a phrase in the translation. So now I simply sat and was silent, touching his knee with my shoulder. I knew that he would tell me all he wished me to hear. The old eight-day clock in the corner (with "John Grey, Kilmaurs, 1791," in italics across the brass face of it) ticked on interminably through ten minutes, and I heard the feet of the men come in from suppering the horse before Robert said another word. Then he spoke:

"Alec," he said, very quietly—he could hardly say or do anything otherwise (or, rather, I thought so before that night)—"I have this on my spirit—it is heavy like a load. When I broke it to Jessie Loudon that I could never marry her, as I told you, I did not tell you that she took it hard and high, speaking bitter words that are best forgotten. And then in a week or two she married Gib Barbour, a good-for-nothing, good-looking young plowman, and a great don at the parish dances—no meet mate for her. And that I count the heaviest part of my punishment."

"And since that day I have not passed word or salutation with Jessie Loudon—that is, with Jessie Barbour. But on a Sabbath day, just before I was laid down—a bonnie day in June—I met her as I passed through a bourock, fresh with the gowd of broom, and the 'shilfies' and Jennie Wrans singing on every brier. I had been lookin' for a sheep that had broken bounds. And there she sat wi' a youngling on ilka knee. There passed but ae blink o' the een between us—ane and nae mair. But oh, Alec, as I am a sinful man, married wife though she was, I kenned that she loved me, and she kenned that I loved her wi' the love that has nae ending!"

There was a long pause here, and the clock struck with a long, preparatory *g-r-r-r*, as if it were clearing its throat in order to apologize for the interruption.

"And that," said Robert Fraser, "was the reason Jessie Loudon would not come up to the Dullarg this nicht—no, not even for her bairns' sake!"

Yet Jessie Loudon did come to the Dullarg that night—and for her children's sake.

Strangely enough, in writing of an evening so fruitful in incident, I cannot for the life of me remember what happened during the next two hours. The lads and lasses came in for the "taking of the Book." So much do I recall. But that was an exercise never omitted on any pretext in the house of the ex-divinity student. I remember this also, because, after the brief prelude of the psalm-singing (it was the one hundred and third), the Stickit Minister pushed the Bible across to me, open at the thirty-eighth chapter of Job. The envelope was still there. Though it was turned sideways, I could see the faintly written address:

Mr. Robert Fraser, Student in Divinity,
50 St. Leonard's St.,
Edinburgh.

Even as I looked I seemed to hear again the woman's voice in the dark loaning: "I canna gang in there!" And in a lightning flash of illumination it came to me what the answer of that letter had meant to Jessie Loudon; and the knowledge somehow made me older and sadder. Then, with a shaking voice, I read the mighty words before me: "When the morning stars sang together, and all the sons of God shouted for joy . . ." But when I came to the verse which says, "Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?" I saw the Stickit Minister nod his head three times very slightly, and a strange, subtle smile came over his face, as though he would have answered: "Yea, Lord, verily I have seen them; they have been opened to me!" And as the lads and lasses filed out in a kind of wondering silence, after Robert Fraser had prayed—not kneeling down, but sitting erect in his chair and looking out before him with wide-open eyes—we in the little sitting-room became conscious of a low knocking, persistent

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and remote, somewhere about the house of Dullarg. We could hear Bell Gregory open and then immediately close the kitchen door, having evidently found no one there. The knocking still continued.

"I believe it is somebody at the front door," I said, turning in that direction.

And then the Stickit Minister cried out in a curious, excited voice, "Open to them—open, Alec! Quick, man!"

And his voice went through me with a kind of thrill, for I knew not who it was he expected to enter, whether sheriff's officer or angry creditor—or, as it might be, the Angel of the Presence himself come to summon his soul to follow.

Nevertheless, with quaking heart enough and resolving in future to be a more religious man, I made bold to open.

The woman I had seen in the lane stood before me, as it were, projected out of the darkness behind, her shawl fallen back from her face, and her features all pale and changeful in the flicker of the candle I had snatched up to take with me into the little hall. For the front door was used only on state occasions, as when the parish minister came to call, and at funerals.

"He has not come—and the bairns are dying! So I had to come back!" she cried, more hoarsely and breathlessly than I had ever heard woman speak. But her eyes fairly blazed, and her lips were parted wide for my answer.

"Dr. Fraser left here more than an hour ago," I stammered. "Has he not yet been to see the children?"

"No—no, I tell you, no. And they are choking—dying—it is the trouble in the throat. They will die if he does not come—"

I heard a noise behind me, and the next moment I found myself put aside like a child, and Robert Fraser stood face to face with her that had been Jessie Loudon.

"Come in," he said. And when she drew back with a kind of shudder and felt uncertainly for her shawl, he stepped aside and motioned her to enter with a certain large and commanding gesture I had never seen him use before. And, as if accustomed to obey, the woman came slowly within the room. Even then, however, she would not sit down, but stood facing us both—a girl prematurely old, her lips nearly as pale as her worn cheeks, her blown hair disordered and wispy about her forehead, and only the dark and tragic flashing of her splendid eyes telling of a bygone beauty.

The Stickit Minister stood up also, and, as he leaned his hand upon the table, I noticed that he gently shut the Bible which I had left open, that the woman's eye might not fall upon the faded envelope that marked the thirty-eighth of Job.

"Do I understand you to say," he began, in a voice clear, resonant, and full, not at all the voice of a stricken man, "that my brother has not yet visited your children?"

"He had not come when I ran out—they are much worse—dying, I think!" she answered, also in another voice and another mode of speech, yet a little stiffly, as if the latter had grown unfamiliar by disuse.

For almost the only time in his life, I saw a look stern and hard come over the countenance of the Stickit Minister.

"Go home, Jessie," he said; "I will see that he is there as fast as horses can bring him!"

She hesitated a moment.

"Is he not here?" she faltered. "Oh, tell me if he is; I was to fetch him back. I dare not go back without him."

The Stickit Minister went to the door with firm step, the woman following without question or argument.

"Fear not, but go, Jessie," he said; "my brother is not here, but he will be at the bairns' bedside almost as soon as you. I promise you."

"Thank you, Robin," she stammered, adjusting the shawl over her head, and instantly disappearing into the darkness. The old sweetheartening name had risen unconsciously to her lips in the hour of her need. I think neither of them noticed it, indeed.

"And now help me on with my coat," said Robert Fraser, turning to me. "I am going over to the village."

"You must not," I cried, taking him by the arm; "let *me* go; let me put in the pony; I will be there in ten minutes!"

"I have no pony now," he said, gently and a little sadly. "I have no need of one. And, besides, the quickest way is across the fields."

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It was true. The nearest way to the village by a great deal was by a narrow foot-track across the meadows. But, fearing for his life, I still tried to prevent him.

"It will be your death!" I said, endeavoring to keep him back. "Let me go alone."

"If Henry is where I fear he is," he answered calmly, "he would not stir for you. But he will for me. And, besides, I have passed my word to Jessie."

The details of that terrible night journey I will not enter upon. It is sufficient to say that I bade him lean on me and go slowly, but, do what I would, I could not keep him back. Indeed, he went faster than I could accompany him, for, in order to support him a little, I had to walk unevenly along the ragged edges of the little field-path. All was dark-gray above, beneath, and to the right of us. Only on the left hand a rough whinstone dyke stood up solidly black against the monotone of the sky. The wind came in cold swirls, with now and then a fleck of snow that stung like hail. I had insisted on the Stickit Minister taking his plaid about him in addition to his overcoat, and the ends of it flickering into my eyes increased the difficulty.

I have hardly ever been so thankful in my life as when at last I saw the lights of the village gleam across the little bridge, as we emerged from the water-meadows and felt our feet firm themselves on the turnpike road.

From that point the Stickit Minister went faster than ever. Indeed, he rushed forward in spite of my restraining arm, with some remaining flicker of the vigor which in youth had made him first on the hillside at the fox-hunt, and first on the hay-stacks upon the great day of the bringing in of the winter's fodder.

It seemed hardly a moment before we were at the door of the inn—the Red Lion the name of it—at that time in the possession of one "Jeems" Carter. Yes, Henry Fraser was there. His horse was tethered to an iron ring which was fixed in the whitewashed wall, and his voice could be heard at that very moment leading a chorus. Then I remembered. It was a "Cronies'" night. This was a kind of informal club recruited from the more jovial of the younger horse-breeding farmers of the neighborhood. It included the local "vet," a bonnet laird or two grown lonesome and thirsty by prolonged residence upon the edges of the hills, and was on all occasions proud and glad to welcome a guest so distinguished and popular as the young Doctor of Cairn Edward.

"Loose the beast and be ready to hand me the reins when I come out!" commanded the Stickit Minister, squaring his stooped shoulder like the leader of a forlorn hope.

So thus it happened that I did not see with my own eyes what happened when Robert Fraser opened the door of the "Cronies'" club-room. But I have heard it so often told that I know as well as if I had seen. It was the Laird of Butterhole who told me, and he always said that it made a sober man of him from that day forth. It was like Lazarus looking out of the sepulcher after they had rolled away the stone, he said.

Suddenly in the midst of their jovial chorus some one said "Hush!"—some one of themselves—and all turned towards the door.

And, lo! there, in the doorway, framed in the outer dark, his broad blue bonnet in his hand, his plaid waving back from his shoulders, stood a man pale as if he had come to them through the Valley of the Shadow of Death.

With a hand white as bone he beckoned to his brother, who stood with his hands on the table smiling and swaying a little with tipsy gravity.

"Why, Robert, what are you doing here?" he was beginning. But the Stickit Minister broke in.

"Come!" he said, sternly and coldly, "the children you have neglected are dying; if they die through your carelessness, you will be their murderer!"

And, to the surprise of all, the tall and florid younger brother quailed before the eye of his elder.

"Yes, I will come, Robert; I was coming in a moment anyway."

And so the Stickit Minister led him out. There was no great merriment after that in the "Cronies'" Club that night. The members conferred chiefly in whispers, and presently, emptying their glasses, they stole away home.

But no mortal knows what Robert Fraser said to his brother during that

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drive—something mightily sobering, at all events. For when the two reached the small cluster of cothouses lying under the lee of Barmark wood, the young man, though not trusting himself to articulate speech, and somewhat over-tremulous of hand, was yet completely master of himself.

I was not present at the arrival, just as I had not seen the startling apparition which broke up the "Cronies'" Club. The doctor's gig held only two, and as soon as I had handed Robert Fraser the reins the beast sprang forward. But I was limber and a good runner in those days, and though the gray did his best, I was not far behind.

There is no ceremony at such a house in time of sickness. The door stood open to the wall. A bright light streamed through and revealed the inequalities of the little apron of causewayed cobblestones. I entered, and saw Henry Fraser bending over a bed on which a child was lying. Robert held a candle at his elbow. The mother paced restlessly to and fro with another child in her arms. I could see the doctor touch again and again the back of the little girl's throat with a brush which he continually replenished from a phial in his left hand.

Upon the other side of the hearthstone from the child's bed a strong country lout sat sullenly beeking his darned stocking feet at the clear embers of the fire. Then the mother laid the first child on the opposite bed, and turned to where the doctor was still operating.

Suddenly Henry Fraser stood erect. There was not a trace of dissipation about him now. The tradition of his guild was as a mantle of dignity about him.

"It is all right," he said, as he took his brother's hand in a long clasp. "Thank you, Robert; thank you a thousand times that you brought me here in time!"

"Nay, rather, thank God!" said Robert Fraser, solemnly.

And even as he stood there the Stickit Minister swayed sidelong, but the next moment he had recovered himself with a hand on the bedpost. Then very swiftly he drew a handkerchief from his pocket and set it to his lips.

His brother and I went to him with a quick apprehension. But the Stickit Minister turned from us both to the woman, who took two swift steps towards him with her arms outstretched and such a yearning of love on her face as I never saw. The sullen lout by the fire drowsed on unheeding.

"Jessie!" cried the Stickit Minister, and with that fell into her arms. She held him there a long moment as if jealously, her head bent down upon him. Then she delivered him up to me, as it had been reluctantly.

Henry Fraser put his hand on his heart and gave a great sob.

"My brother is dead!" he said.

But Jessie Loudon did not utter a word.

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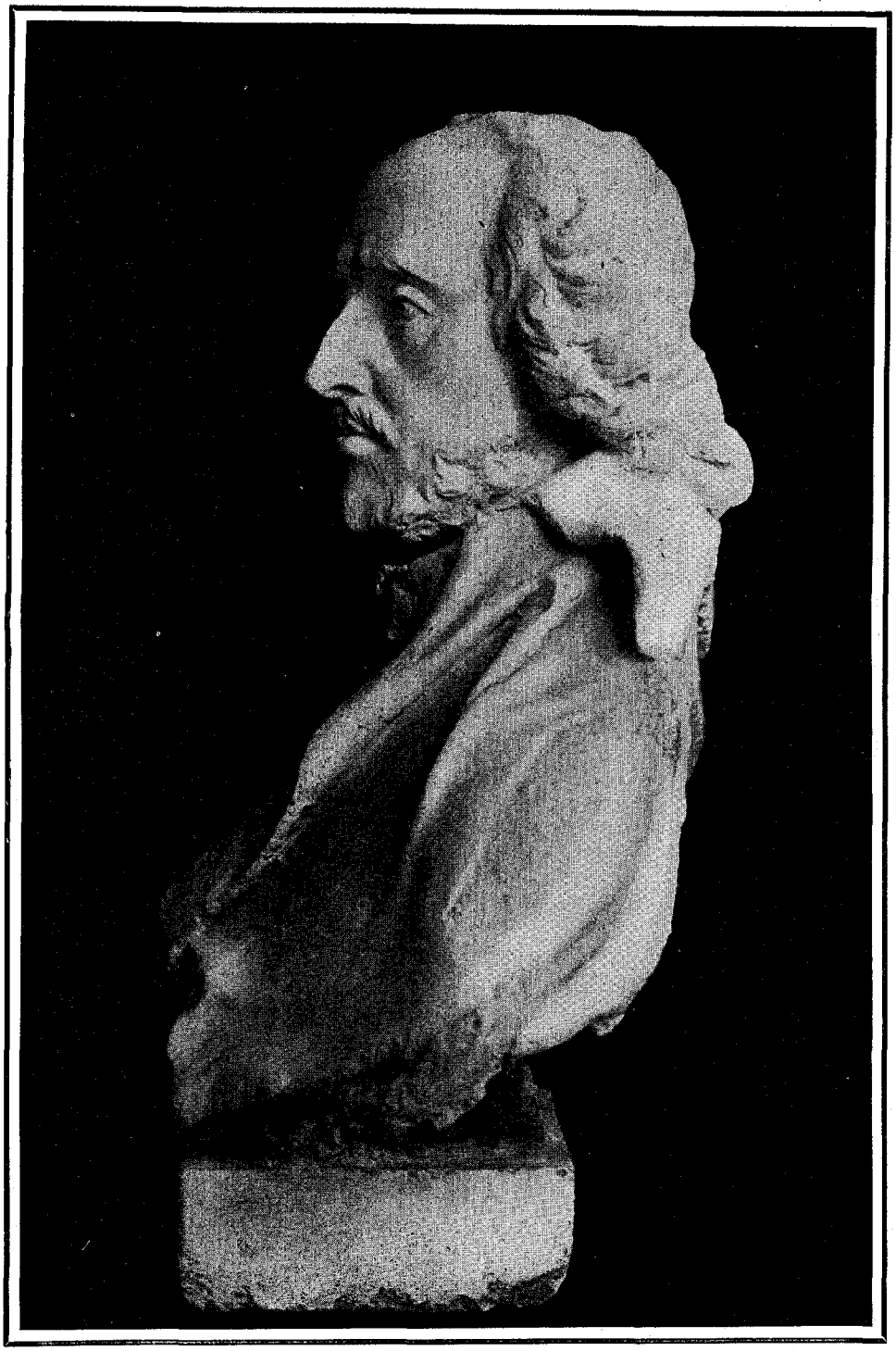

THE "BLACK BUST" OF SHAKESPEARE

From a plaster cast of the original terra-cotta bust owned by the Garrick Club, London. This is regarded by some authorities as an authentic piece of portraiture.

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WILLIAM SHAKESPEARE
Poet, Dramatist, and Man

By

HAMILTON WRIGHT MABIE

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Part V.—The London Stage

A YOUTH of Shakespeare's genius and charm of nature needed only a bit of earth on which to put his foot in the arena of struggle which London was in that day, and still is, in order to make his way to a secure position. That bit of ground from which he could push his fortunes forward was probably afforded by his friendship with Richard Field, a Stratford boy who had bound himself, after the custom of the time, to Thomas Vantrollier, a printer and publisher in Blackfriars, not far from the two theaters then in the city, The Theater and The Curtain. Richard was the son of "Henry ffelde of Stratford uppon Aven in the countye of Warwick, tanner," a friend of John Shakespeare. Young Field, who had recently ended his apprenticeship, came into the possession of the business by marriage about this time, and his name will always be kept in memory because his imprint appears on the earliest of Shakespeare's publications, the "Venus and Adonis," which was first issued in 1593 and reissued in 1594 and 1596; and on the title-page of "The Rape of Lucrece" in 1594. The relation of this printer and his predecessor to the poet was intimate in the true sense of the word; Field not only gave to the world Shakespeare's earliest poems, but brought out several books which deeply influenced the young poet; in 1589 he printed Pottenham's "Arte of English Poesie" and fifteen books of Ovid's "Metamorphoses," and he brought out at least five editions of North's translation of Plutarch's "Lives," that "pasturage of noble minds," upon which Shakespeare must have fastened with avidity, so completely did his imagination penetrate and possess Plutarch's great stories.

The theory that Shakespeare worked for a time in the printing establishment is pure surmise; there is not even tradition to support it. Friendship with James Burbage, one of the leading actors of the day, with whom Shakespeare became intimately associated, has been taken for granted on the assumption that Burbage was a man of Stratford birth; and on the same ground it has been assumed that he knew John Heminge, who became at a later time his associate and friend; it is improbable, however, that either of these successful actors was a native of Warwickshire. Nor is there good ground for the surmise that the poet began his career as a lawyer's clerk; his knowledge of legal terms, considerable as it was, is more reasonably accounted for on other grounds.

Tradition is doubtless to be trusted when it connects Shakespeare from the beginning of his career with the profession which he was later not only to follow with notable practical success, but to practice with the insight and skill of the artist. His mastery of the mechanism of the play as well as of its poetic resources was so complete that his apprenticeship must have begun at once. Assuming that he

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connected himself with the theater at the very start, that period of preparation was amazingly brief. It is highly probable that the stories which associate him with the theater in the humblest way are true in substance if not in detail. The best known of these is that which declares that he began by holding, during the performances, the horses of those who rode to the theaters. It was the custom of men of fashion to ride; Shakespeare lived in the near neighborhood of both theaters; and James Burbage, the father of Shakespeare's friend the actor, was not only the owner of The Theater but of a livery stable close at hand, and may have given him employment. This story first appeared in print in 1753, and it was then an old tradition. The poet was not long in finding his way from the outside to the inside of the theater.

If he did not attain eminence as an actor, he knew the stage business and the management of a theater from first-hand knowledge, and down to the minutest detail. No man has ever kept the theory and the practice of an art more thoroughly in hand or in harmony. The plays hold the first place in poetry to-day because their literary quality and value are supreme; they were successful in the poet's time largely because they showed such mastery of the business of the playwright. Shakespeare the craftsman and Shakespeare the artist were ideal collaborators. Rowe's statement that "he was received into the company then in being at first in a very mean rank" has behind it two credible and probable traditions: the story that he entered the theater as a mere attendant or servitor, and the story that his first service in his profession was rendered in the humble capacity of a call-boy. The nature of the work he had to do at the start was of no consequence; what is of importance is the fact that it gave him a foothold; henceforth he had only to climb; and climbing, to a man of his gifts and temper, was not toil but play.

EDWARD ALLEYN

An eminent actor, and the most successful theatrical manager of Shakespeare's time. From the painting at Dulwich College, England.

Shakespeare began as an actor, and did not cease to act until toward the close of his life. His success as a playwright soon overshadowed his reputation as an actor, but, either as actor or shareholder, he kept in closest touch with the practical and business side of the theater. He was for

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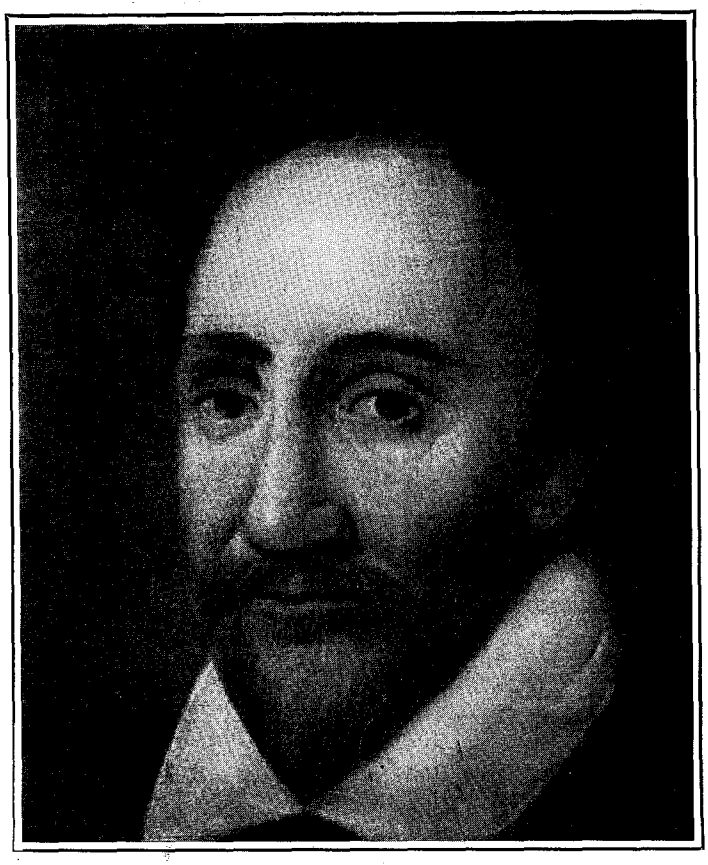

RICHARD BURBAGE

From the original painting, attributed to himself, which hangs at Dulwich College, England.

many years a man of great prominence and influence in what would to-day be known as theatrical circles; and while his success on the stage was only respectable, his success as shareholder and manager was of the most substantial kind. It is clear that he inherited his father's instinct for business activity, and much more than his father's share of sound judgment and wise management. His good sense stands out at every stage in his mature life in striking juxtaposition with his immense capacity for emotion and excess both of passion and of brooding meditation. His poise and serenity of spirit were shown in his dealing with practical affairs; and his success as a man of affairs is not only a rare fact in the history of men of genius, but stood in close relation to his marvelous sanity of nature. He steadied his spirit by resolute and wholesome grasp of realities.

It was a rough school in which Shakespeare found himself in the years of his apprenticeship; the profession he chose, although associated in our minds, when we recall his time, with some of the gentlest as well as the most ardent and gifted spirits, was not yet reputable; the society into which he was thrown by it was bohemian, if not worse; and the atmosphere in which he worked, but which he seemed not to breathe, was full of passion, intrigue, and license. No occupation is so open to moral peril as that which constantly stimulates the great passions and evokes the great emotions; and in Shakespeare's time the stage hardly felt the steadying force of public opinion. Lying under a social ban, it paid small attention to the standards and tastes of serious-minded men and women. The theater of Shakespeare's time owed its immense productiveness to the closeness of its relations with English life and the English people, but that very closeness of touch charged it with perilous forces; the stage was the scene of tumultuous passions, of fierce emotions whose tidal volume and intensity

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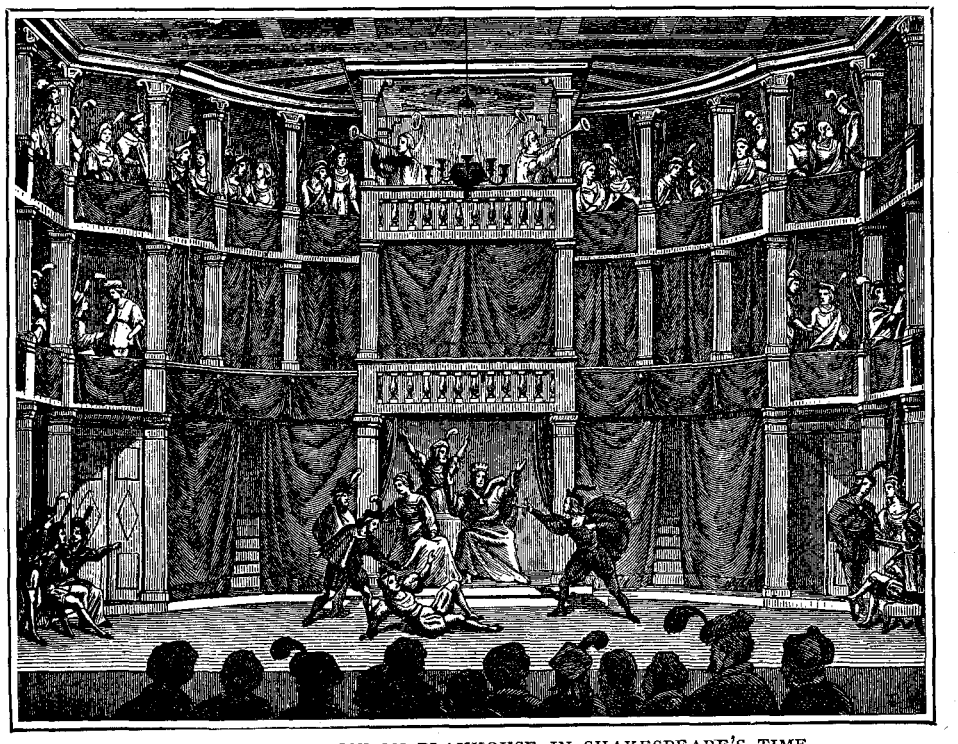
swept everything before them; of violence, cruelty, and bloodshedding. The intense vitality which gave the age its creative energy in statesmanship, in adventure, in organization, and in literature, showed itself in perilous excesses of thought and conduct; the people, although morally sound, were coarse in speech; the vices of the Italian Renaissance did not seriously taint the English people, but they were familiar on the English stage; the actor was not received as a member of society; he was still a social outcast. Under such conditions the tragic fate of Shakespeare's immediate predecessors seems almost inevitable; and it is a matter of surprise that Shakespeare's friends in his profession were men, on the whole, of orderly life.

There was ground, in the atmosphere which surrounded the stage in Shakespeare's youth, for the growing opposition of the Puritan element in London to the theater; but, fortunately for the free expression of English genius, Elizabeth was of another mind. She, rather than her Puritan subjects, represented the temper and spirit of the people. She loved the play and was the enthusiastic patron of the player. In 1574, twelve years before Shakespeare came to London, the Queen had given a Royal Patent, or license, empowering Lord Leicester's servants to "use, exercise, and occupy the art and faculty of playing Comedies, Tragedies, Interludes, Stage-plays . . . as well for the recreation of our loving subjects, as for our solace and pleasure, when we shall think good to see them." Lord Leicester's company had appeared at Court on many occasions; henceforth they called themselves "The Queen's Majesty's Poor Players." They were given the privilege of playing, not only in London, but throughout England; but the plays they presented were in all cases to pass under the eye of the Master of the Revels, and no performance was to be given "in the time of Common Prayer, or in the time of great and common Plague in our said City of London." Such a license was rendered necessary by an Act of Parliament adopted three years earlier; without it the players might have been apprehended as vagabonds.

The Earl of Leicester's company of players bore his name and secured their privileges through his influence, but were



THE STAGE OF A LONDON PLAYHOUSE IN SHAKESPEARE'S TIME

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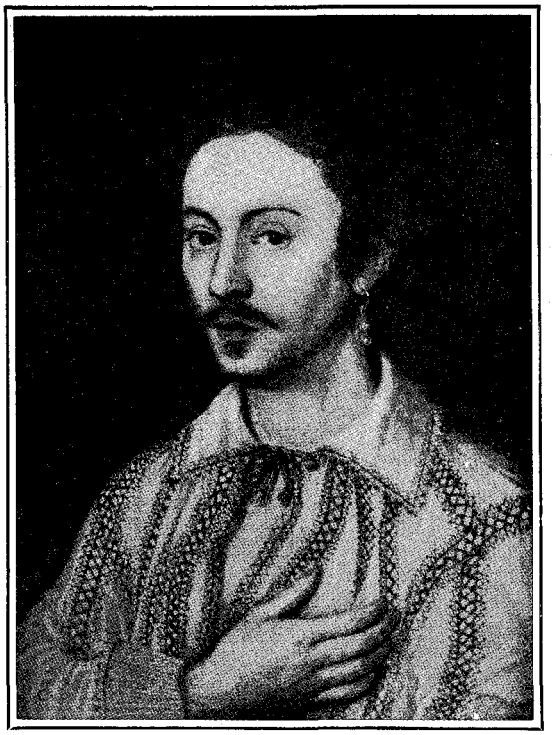
not subsidized by him. Two years after receiving the royal license, they occupied in Shoreditch the first public theater erected in London; so widespread was the popular interest, and so ripe the moment for the development of the drama, that at the death of Elizabeth London had no less than fifteen or eighteen playhouses. When Shakespeare arrived on the scene, two theaters had been built and several companies of actors regularly organized. Choir-boys frequently gave performances, and the choirs of St. Paul's, the Chapel Royal, and the school at Westminster were organized into companies, furnished players for women's parts, and practically served as training-schools for the stage. Of these companies, that which bore the name of Lord Leicester soon secured a foremost place; became, in the time of Elizabeth's successor, the King's Players; included among its members Richard Burbage, the greatest tragedian of his time, John Heminge and Henry Condell, who laid posterity for all time under lasting obligations by editing the first folio edition of Shakespeare's plays in 1623, and Augustus Phillips—all Shakespeare's intimate and lifelong friends. With probably not more than two exceptions, his plays were first brought out by this company. With this company Shakespeare cast in his fortunes soon after his arrival in London, when it was performing in The Theater, with the Curtain as its only rival; and he kept up his connection with it until his final retirement to Stratford.



NATHANIEL FIELD
One of Shakespeare's fellow-players. From the painting at Dulwich College, England.

The first theaters were rude in structure and bore evidence of the earlier conditions under which plays had been presented. The courtyard of the old English inn, with its open space surrounded on three sides by galleries, reappeared with modifications in the earliest London theaters. These structures were built of wood, and the majority of the audience sat in the open space which is now known as the orchestra but was then called the "yard," and later the pit, under the open sky. The Globe, which was the most famous theater of Shakespeare's time, and with which his own fortunes were closely identified, was shaped like a hexagon; the stage was covered, but the private boxes, which encircled the central space or yard, were not roofed. The Fortune, which stood in Cripplegate and was one of the results of the great success of the Globe, was a square of eighty feet on each side. The stage was nearly forty-five feet in depth; three tiers of boxes encircled the yard. The stage stood upon pillars and was protected by a roof. The greater part of the audience sat in the "yard" and were called "groundlings;" those who were able to pay a larger fee found places in the boxes or galleries; the men of fashion, with the patrons of the drama, sat on the stage itself.

The audience in the yard was made up of citizens of London, apprentices, grooms, boys, and a more dissolute and boisterous element who paid two or three pennies for admission. If it rained, they were wet; if the sun shone, they were warm; they criticised the actors and ridiculed the dandies on the stage; they ate and drank and occasionally fought one another after the fashion of the time. They were sometimes riotous. When the air of the yard became disagreeable, juniper was burned to purify

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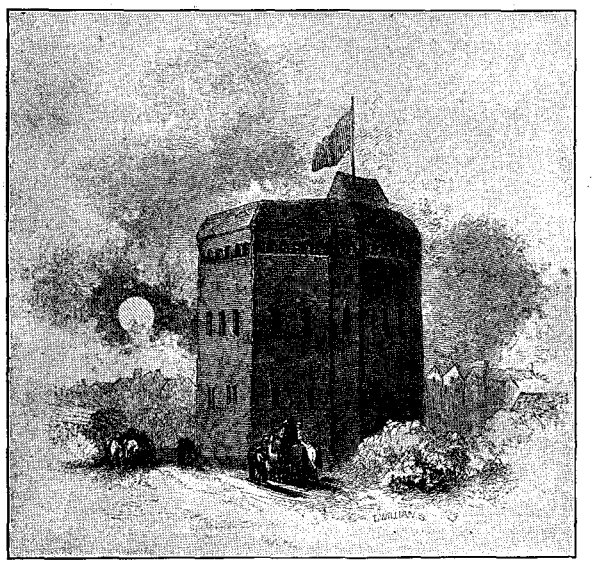
it. The nobles and men of fashion paid sixpence or a shilling for a three-legged stool on the stage. These gentlemen, who were dressed, as a rule, in the extreme of the prevailing mode, were always scornful of the people in the yard, and often made themselves obnoxious to the actors, with whose exits and entrances they sometimes interfered, and upon whose performances they made audible and often insulting comments. There were no women on the stage, and few, and those usually not of the best, in the boxes.

The performances were given at three o'clock in the afternoon, and were announced by the hoisting of flags and the blowing of trumpets—a custom which has been revived in our time at Bayreuth. Playbills of a rude kind were distributed; if a tragedy was to be presented, these bills were printed in red letters. In place of the modern ushers were boys who sold tobacco, nuts, and various edibles, without much attention to the performance or the performers. The stage was strewn with rushes, and partially concealed by a curtain. When the trumpets had been blown for the third time, this curtain was drawn aside and an actor came forward to recite the Prologue, clad in a mantle of black velvet and wearing a crown of bays over a capacious wig. This speech was often interrupted and sometimes ended by the violence of the "groundlings" or the late arrival of some rakish gentleman upon the stage. The people in the yard were, as a rule, more respectful to the plays and players than those on the stage.



THE BEAR-BAITING GARDEN
This stood near the Globe Theater, Bankside.

The costumes were often rich, and the stage was not devoid of gorgeous properties, but the scenery was of the simplest and rudest description, and the stage devices were elementary and transparent. The stage was narrow, projected into the audience, was partly filled by spectators, and was open to view on all sides save at the back. There were crude representations of rocks, trees, animals, cities. A placard on the walls of one of these wholly undeceptive cities announced that it was Verona or Athens or Rome; the audience needed nothing more; a hint to the imagination was enough.

"You shall have Asia of the one side, and Africka of the other," writes Sir Philip Sidney, "and so many other under-kingdoms, that the Plaier when he comes in, must ever begin with telling where hee is, or else the tale will not be conceived. Now shall you have three Ladies walke to gather flowers, and then wee must beleeve the stage to be a garden. By and by we heare newes of shipwracke in the same place, then wee are to blame if wee accept it not for a rocke; . . . in the meane time two armies flie in, represented with foure swordes and bucklers, and then what hard heart will not receive it for a pitched field?"

Against a background so meager, heroes rode in on hobby-horses, and young women, whose chins were not always as closely shaven as they might have been, were frightened by pasteboard dragons of the simplest devices; and yet no one was made ridiculous, and the disparity between the stage and the action was not perceived! The imagination is more subtle than the most skillful stage carpenter, and more vividly creative than the greatest stage artist. "The recitation begins," wrote Emerson; "one golden word leaps out immortal from all this painted pedantry and sweetly torments us with invitations to its own inaccessible homes."

This absence of visible scenery imposed on the dramatist the task not only of creating the plot and action, but the background of his play; and much of the most exquisite poetry in our language was

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THE BANKSIDE, SOUTHWARK, SHOWING THE GLOBE THEATER
From Visscher's "View of London," drawn in 1616.

written to set before the imagination that which the theater could not set before the eye. The narrow stage with its poor devices was but the vantage-ground from which the poet took possession of the vast stage, invisible but accessible, of the imagination of his auditors; on that stage alone, in spite of modern invention and skill, the plays of Shakespeare are adequately set.

The theater was the channel through which the rising life of the people found expression, and accurately reflected the popular taste, feeling, and culture; it was the contemporary library, lecture-room, and newspaper, and gave expression to what was uppermost in the life of the time. The drama was saturated with the spirit of the age; it was passionate, reckless, audacious, adventurous; indifferent to tradition but throbbing with vitality; full of sublimity when a great poet was behind it, and of rant and bluster when it came from a lesser hand; it was insolent, bloody, vituperative, coarse, and indecent; it was noble, pathetic, sweet with all tenderness and beautiful with all purity; there was no depth of crime and foulness into which it did not descend; there was no height of character, achievement, sacrifice, and service to which it did not climb with easy and victorious step. At its best and its worst it was intensely alive; and because it was so intensely alive it became not only the greatest expression of English genius, but the mirror of English spiritual and social life.

"Rude as the theater might be, all the world was there," writes Green. "The stage was crowded with nobles and court-

THE BANKSIDE, SOUTHWARK, SHOWING THE SWAN THEATER
From Visscher's "View of London," drawn in 1616.

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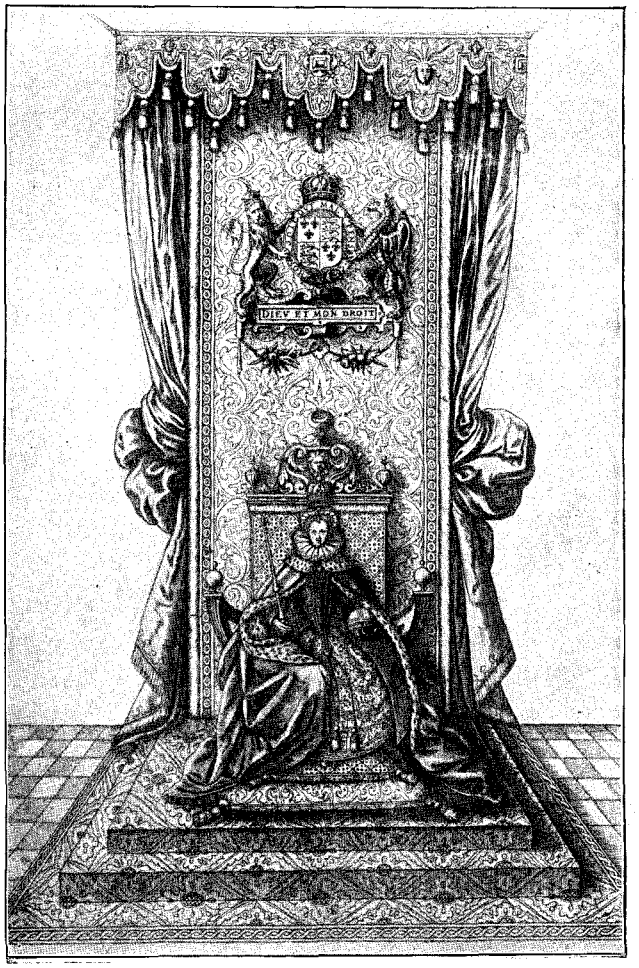
iers. Apprentices and citizens thronged the benches in the yard below. The rough mob of the pit inspired, as it felt, the vigorous life, the rapid transitions, the passionate energy, the reality, the lifelike medley and confusion, the racy dialogue, the chat, the wit, the pathos, the sublimity, the rant and buffoonery, the coarse horrors and vulgar bloodshedding, the immense range over all classes of society, the intimacy with the foulest as well as the fairest developments of human temper, which characterized the English stage. The new drama represented "the very age and body of the time, his form and pressure." The people itself brought its nobleness and its vileness to the boards. No stage was ever so human, no poetic life so intense. Wild, reckless, defiant of all past traditions, of all conventional laws, the English dramatists owned no teacher, no source of poetic inspiration, but the people itself."

This vital relationship between the English people and the English drama explains the growing interest in the stage during Shakespeare's career as actor and dramatist, and the prosperity which attended many theatrical ventures and notably his own venture. When he joined Lord Leicester's company at The Theater, which stood in Shoreditch, in the purlieus of the City, the Curtain, which was a near neighbor, was the only rival for popular patronage. But these houses were not long in possession of the field. The Rose was built on Bankside, Southwark, not far from the tavern from which Chaucer's pilgrims set out on their immortal pilgrimage. To this theater Shake-



QUEEN ELIZABETH ENTHRONED
From a rare old print.

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ROBERT DUDLEY, EARL OF LEICESTER

From a contemporary crayon sketch.

speare's company ultimately removed, and it is probable that on its narrow stage he began to emerge from obscurity both as an actor and a playwright. He had gone a long way on the road to fame and fortune when Richard Burbage built the Globe Theater in the neighborhood of the Rose. Here his fortunes of every kind touched their zenith, and, by reason of his intimate association with its early history, the Globe has become and is likely to remain the most famous theater in the annals of the English drama. In the management of the Globe Shakespeare came to hold a first place, with a large interest in its profits. It soon secured, and held until it was destroyed by fire in 1613, the first place in the hearts of the London public. Edward Alleyn was the greatest actor of his time outside the company with whom Shakespeare associated himself; for a time the company known as the Admiral's Men, with whom he acted, combined with Shakespeare's company and gave what must have been the most striking representations which English audiences had ever seen. The two companies soon separated, however, and the Fortune was built to furnish suitable accommodation for the Admiral's Men, of whom Alleyn was the star; Shakespeare's company, now generally known as the Lord Chamberlain's Men, being its chief competitor, with Richard Burbage as its leading actor, supported by Heminge, Condell, Phillips, and Shakespeare. The Blackfriars Theater, built by the elder Burbage on the site now occupied by the offices of the London

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"Times," in Victoria Street, was probably not occupied by the Lord Chamberlain's Men until the close of Shakespeare's life in London.

Shakespeare's name appears on many lists of principal actors in his own plays, and in at least two of Ben Jonson's plays; according to Rowe, his most notable rôle was that of the Ghost in "Hamlet;" one of his brothers, in old age, remembered the dramatist's rendering of the part of Adam in "As You Like It;" he is reported to have "played some kingly parts in sport." The stage tradition, as expressed by an actor at a later period, declared that he "did act exceeding well." That he was not a great actor is evident; it was fortunate for him and for the world that his aptitude for dealing with the theater was sufficient to give him ease and competence, but not enough to divert him from the drama. His experience as actor and manager put him in a position to do his work as poet and dramatist. He learned stage-craft, which many dramatists never understand; his dramatic instinct was reinforced by his experience as an actor. He must have been an intelligent and careful actor, studious of the subtleties and resources of his art, keenly sensitive to artistic quality in voice, intonation, gesture, and reading. His address to the players in "Hamlet" is a classic of dramatic criticism.

That Shakespeare kept in intimate relation with the theater as actor and manager until 1610 or 1611 there is no question; his interest as shareholder was probably kept up until his death. In 1596, when he had gained some reputation, he was living in Southwark, not far from the theaters. The theater of the day was crude and elementary in arrangement, scenery, and the sense of order and taste; but there was a vital impulse behind it; popular interest was deepening in the face of a rising opposition; and it offered opportunities of moderate fortune. The companies into which actors organized themselves were small, often numbering only eight persons, and rarely exceeding twelve. The men who took the inferior and subordinate parts were called hirelings, and were paid small fixed sums as wages; the actors were usually partners in the enterprise, managing the theaters and sharing the profits according to an accepted scale of relative importance and value.

The modern London society season was still in the future, but there seems to have been, even at that early day, some easing of work and activity during the summer months, and the various companies made journeys to the smaller towns. The records show that in successive seasons Shakespeare's company visited, among other places, Oxford, Shrewsbury, Coventry, Dover, Bristol, Bath, Rye, Folkestone. There is every reason to believe that Shakespeare traveled with his company on these tours, and that he became, in this way, personally familiar with many of the localities which are described in the plays.

The claim, more than once vigorously urged, that Shakespeare visited Scotland with his company, and breathed the air of Inverness, and felt the loneliness of the Highland heaths, which gave, by their wildness, a new note of strange and awful tragedy to the fate of Macbeth, does not rest on convincing evidence. There is more solid ground for the belief, advocated with persuasive force by Mr. George Brandes, that Shakespeare traveled in Italy and knew at first hand the background of life and landscape against which many of his most characteristic plays, both tragic and comic, are projected. Then as now foreign tours were sometimes made by English actors, and during the poet's life the best works of the English drama were seen in France, Germany, Holland, Denmark, and other countries; the chief patrons of the visiting artists being found at the various courts.

Italy filled a great place in the imagination of contemporary Englishmen; it was the birthplace of the Renaissance, the mother of the New Learning, the home of the young as of the older arts. Its strange and tragic history, repeated in miniature in the lives of many of its rulers, artists, poets, and men of affairs, threw a spell over the young and ardent spirit of a country just emerging into clear consciousness of its own spirit and power; while its romantic charm, its prodigal and lavish self surrender to passion, stirred the most sensitive and gifted Englishmen of the time to the depths. What Europe is to-day, in its history, art, literature,

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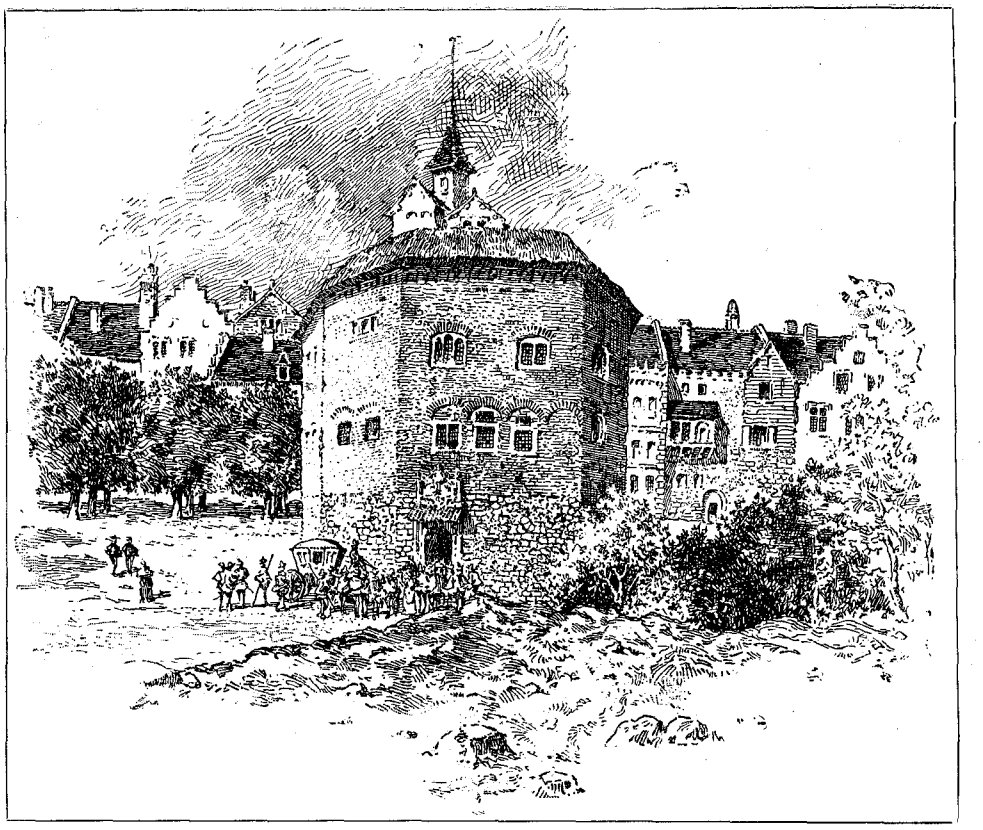

THE GLOBE THEATER

ripeness of landscape, and social life, to the young American, Italy was to the young Englishman of Shakespeare's time, and for several later generations.

Chaucer had gone to Italy for some of his most characteristic tales; Wyatt and Surrey had learned the poetic art at the hands of Italian singers; the immediate predecessors of Shakespeare were deeply touched by this searching influence, and his immediate successors, Webster and Cyril Tourneur especially, gave dramatic form to those appalling violations of the most sacred laws and relations of life which are the most perplexing aspect of the psychology of the Renaissance; and it was from Italy, where his imagination was rapidly expanding in a genial air, that the young Milton was called home when the clouds of civil strife began to darken the close of that great day of which Shakespeare was the master mind.

This home of beauty, history, art, romance, passion, and tragedy must have had immense attractiveness for Shakespeare, whose boyhood studies, earliest reading, and first apprentice work as a playwright brought him into close contact with it. Many men of Shakespeare's acquaintance had made the journey, and were constantly making it; it was a difficult but not a very expensive journey; to visit Italy must have seemed as necessary to Shakespeare as to visit Germany has seemed necessary to the American student of philosophy and science, and to visit France and the Italy of to-day to the student of art.

Mr. Brandes bases his belief that Shakespeare made this journey on the facts that there were, in his time, none of those guide-books and manuals of various kinds which spread a foreign country as clearly before the mind of an intelligent student at home as a map spreads it before the eye; that, at the time the "Merchant of Venice" appeared, no description of the most fascinating of cities had seen the light in England; that the familiarity with localities, names, characteristics, architecture, manners, and local customs shown in "The Merchant of Venice" and in "The Taming of the Shrew" could have

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been gained only by personal acquaintance with the country and the people.

On the other hand, as Mr. Brandes frankly points out, there are mistakes in "Romeo and Juliet," in "The Two Gentlemen of Verona," and in "Othello" which are not easy to reconcile with first-hand knowledge of the localities described. It must be remembered, too, that the poet had immense capacity for assimilating knowledge and making it his own; that a social or moral fact was as full of suggestion to him as a bone to a naturalist; that he lived with men whose acquaintance with other countries he was constantly drawing upon to enlarge his own information; and that he had access to books which gave the freshest and most vivid descriptions of Italian scenery, cities, and manners. Many of the striking and accurate descriptions of localities to be found in literature were written by men who never set foot in the countries with which they seem to show the utmost familiarity. One of the most charming of American pastorals describes, with complete accuracy of detail as well as with the truest feeling for atmospheric effect, a landscape which the poet never saw. On a fortunate day he brought into his library a man who knew no other country so well. He faced his visitor to the north. "You are now," he said, "standing by the blacksmith's forge and looking to the north: tell me everything you see." The visitor closed his eyes and described with loving minuteness a country with which he had been intimate all his conscious life. When he had finished, he was turned successively to the west, the south, and the east, until his graphic vision had surveyed and reported the distant and beautiful world which was to furnish the background for the poem. The process and the result are incomprehensible to critics and students who are devoid of imagination, but perfectly credible to all who understand that such an imagination as Shakespeare possessed carries with it the power of seeing with the eyes not only of the living but even of the dead.

Shakespeare may have visited Italy during the winter of 1592 or the spring of 1593, when London was stricken with the plague and the theaters were closed as a precaution against the spread of the disease by contagion, but there is no direct evidence of such a visit; his name does not appear on any existing list of actors who made foreign tours. It is a fact of some significance in this connection that the actors who made professional journeys to the Continent were rarely men of importance in their profession.

Behind Leaf-Lattices

By Francis Sterne Palmer

In fair still places of the North
Live the graces of the North;

Not where the open is beat upon
By winter storm and summer sun;
Rather where giant hemlocks stand,
Black guards set o'er the forest land,
There in dim leaf-latticed places
The Northland hides its dearest graces:

Birds whose notes all whisper "hush"—
Shy wood-birds of the underbrush;
Trout like bits of flame to give
Light to the dark pools where they live;
And flowers so rare they cast disdain
On coarser flowers that crowd the plain.

Such are the graces of the North
In fair still places of the North.

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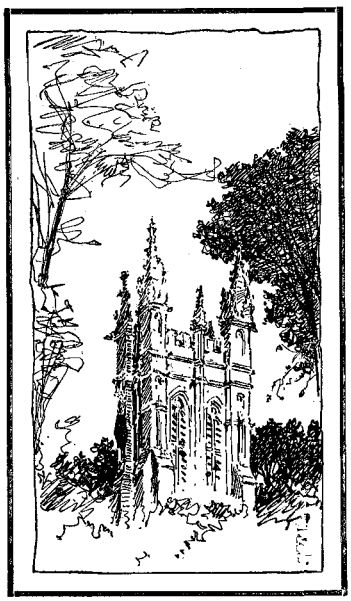
THE CHURCH IN THE LARGE TOWN

BY J. CLEVELAND CADY



A GREAT pleasure was always in store for one called by professional or other duties to the village of Kolchester, for the place was of such remarkable beauty that, whether one walked, or rode, or was seated under its stately elms, a sense of its charm was always present.

It must in all truth be said that this was not due to any intelligent or earnest effort on the part of its citizens. They had not wearied themselves in the search for skillful and competent advisers to aid them in increasing its beauty; indeed, they had done little for it beyond keeping it fairly in order; its great attractiveness was due to the fact that its settlers (having in mind, doubtless, recollections of "Old England") one hundred and fifty years before had laid out a generous "common" through the center of the town, with a street skirting each side of it, and had planted a double row of elms on the borders of the streets, as well as groups of trees in certain portions of the Common itself. A little removed from these highways on either side were the homes of the village, also shadowed by spreading elms, and beautiful with flowers, vines, shrubs, and neatly kept parkings, forming altogether a picture of verdure and comfort that delighted the eye.

Moreover, no ambitious householder had joined hand in hand with the ambitious and unrestrained architect to alter over or replace the broad, quiet houses with the bizarre and restless productions which have ruined the beauty of so many fine old towns. There was, indeed, nothing to offend the eye or in the least out of harmony with the natural beauties that appealed to it on every side.

As was not unfrequently the custom in the founding of old towns, a site had been given the church in a very central position—a little plateau several feet higher than the common and surrounding grounds—with generous space not only for church and churchyard, but for great trees that had grown up as the years rolled by. The church itself had been built of wood in the simple style of the period, and from a distance its graceful spire could be seen above the trees, a landmark of tender and suggestive interest that added not a little to the scene.

When in time this old house of worship became unsafe through decay, it was decided to replace it with one of stone. Wise counsels prevailed; the problem was intrusted to an experienced professional man, and at length a simple and dignified mass of buildings in soft gray stone took the place of the old frame church.

The foundation was laid for a tower, but as funds for its erection were not at hand, it was covered over, to rest until some time in the more fortunate future (if ever) there should be means for its completion.

The charm of a fitting and artistic work is sure to grow more and more in the appreciation of any community, and this case was not an exception, it being admitted on all sides that the beautiful buildings added greatly to the attractiveness of the town, especially as the fine natural features had not only been reverently preserved, but considerably added to.

Some time afterwards the minister was visited by a townsman of public spirit and influence, who asked him if he thought people would be willing to allow the residents

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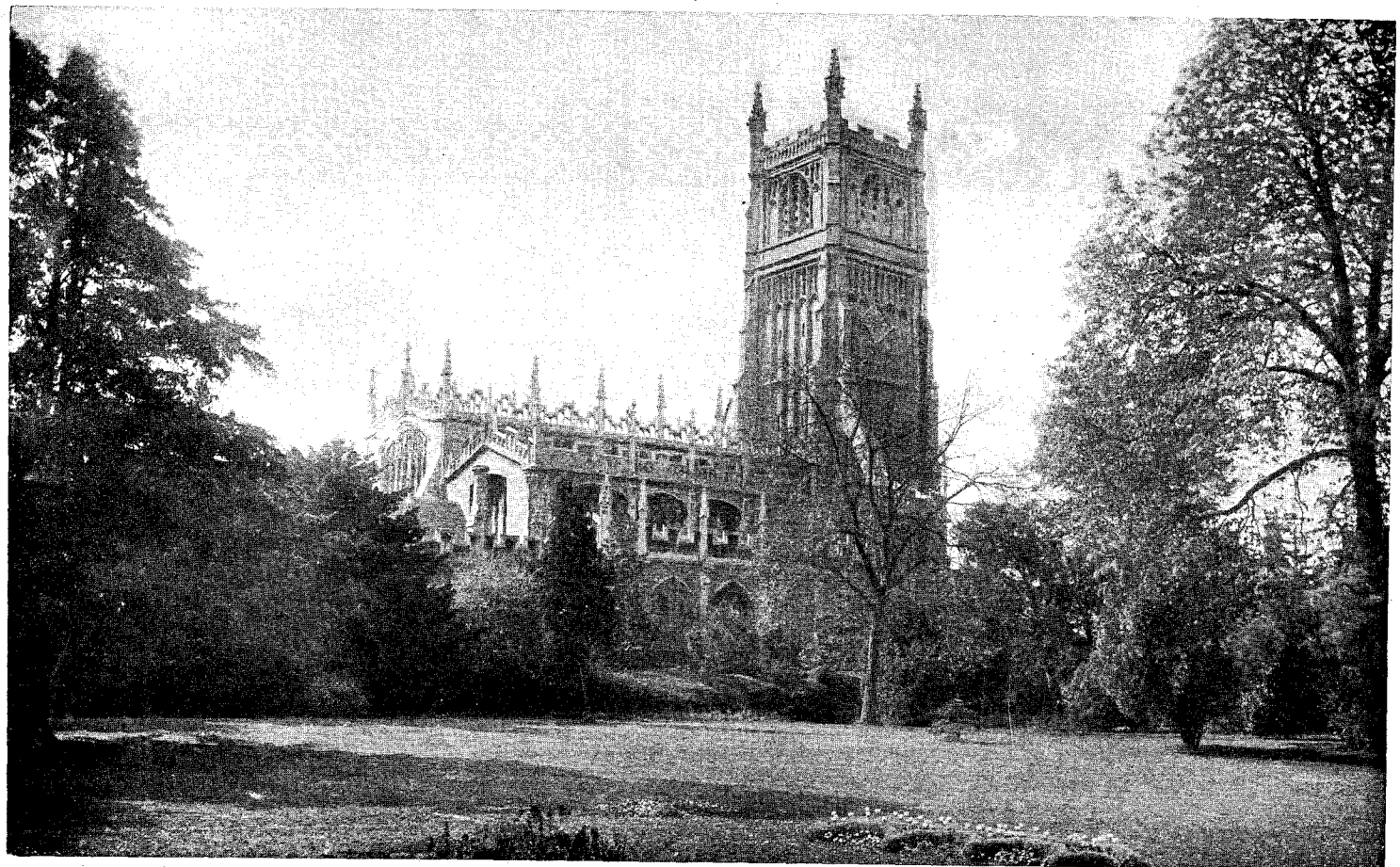

THE CHURCH AT CIRENCESTER, GLOUCESTERSHIRE

The grounds are noble in their extent and appearance, and form the glory of the region.

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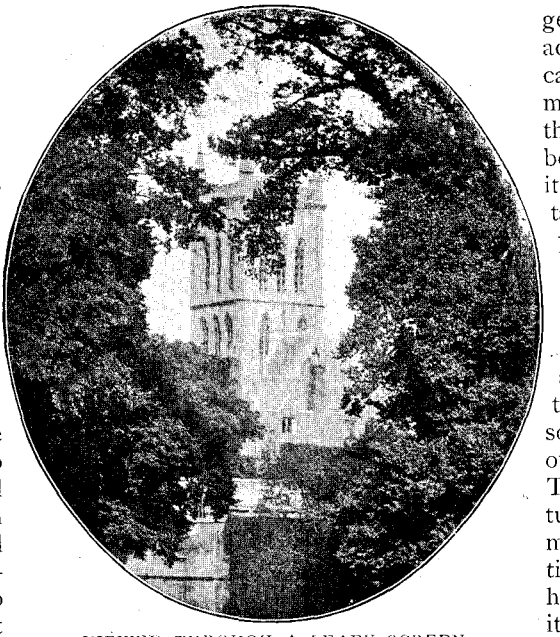

VIEWED THROUGH A LEAFY SCREEN

generally to contribute and raise the funds for the completion of the tower. "I am convinced," he said, "that this feature will add greatly to the attractiveness of the town, both in the distant view and in the place itself, and thus be a benefit to us all; and, that being the case, it seems to me we should all take an interest in it. Really, I would gladly build it myself, so greatly do I regard all that affects the beauty and repute of old Kolchester; but I think it is better for the community that they should all have a part in it. I will, if there is no objection, gladly head the subscription list with a considerable sum, and personally lay the matter before my neighbors and townsmen."

It was not long before he made the appeal for "outside" aid, which he did on the ground of "beautifying the town they all loved," urging that they would "all benefit by it as really as though they owned it, for as a matter of civic interest the handsome property was really a public possession; it was the crowning glory of the place, or at least would be if its last noble feature were added."

The generous example and spirit of the pleader prevailed, the money was raised, and the work went steadily on until the monumental and well-poised tower dominated buildings and landscape, charming from the distance, and dignified and impressive as one passed up or down the streets. It should be added that this movement had an excellent effect in increasing public spirit, and incidentally in softening denominational prejudices.

The building of a large church in a suburban town or village is really a matter of great civic moment to the residents generally, though it may not be realized at the time; for, if site and building are generous and well advised, they are capable of adding more than anything else to the beauty of the place, its creditable reputation, and the pleasure of both its people and visitors. One reason for this is that churches are not subject to the limitations so trying in most other buildings. The business structure must have its many stories practically similar in height, each with its numerous windows well distributed for convenience in lighting, but all tending to give a mechanical regularity to the whole, as well as a lack of massiveness and restfulness. The church need not be thus divided and "cut up." It deals with great spaces, and its windows may well be so arranged as to secure large surfaces of unbroken wall, which, without sacrifice of its interior uses, may be massed with fine effect, and the whole have an ease and freedom of line impossible in the other class of buildings; thus it readily becomes a monumental building, and, more truly than any other, a work of art.

Again, well-devised church buildings, with their broad, restful expanse of masonry, combine far more effectively and beautifully with landscape, lawn, trees, and vines than other buildings. Their plain, solid walls are in fine contrast with the delicate and varying forms of foliage, as they receive sunshine and shadow in broad masses of low tone, while every leaf and spray fairly sparkles with light.

This freedom from limitations which hamper other buildings gives the church great possibilities as the mos beautiful and famous object of the town; beyond this is the fact that it is an expression of the noblest sentiments and aspirations. This always affects the impression it makes, and adds a spiritual charm to its natural beauty. Moreover, it is—or should

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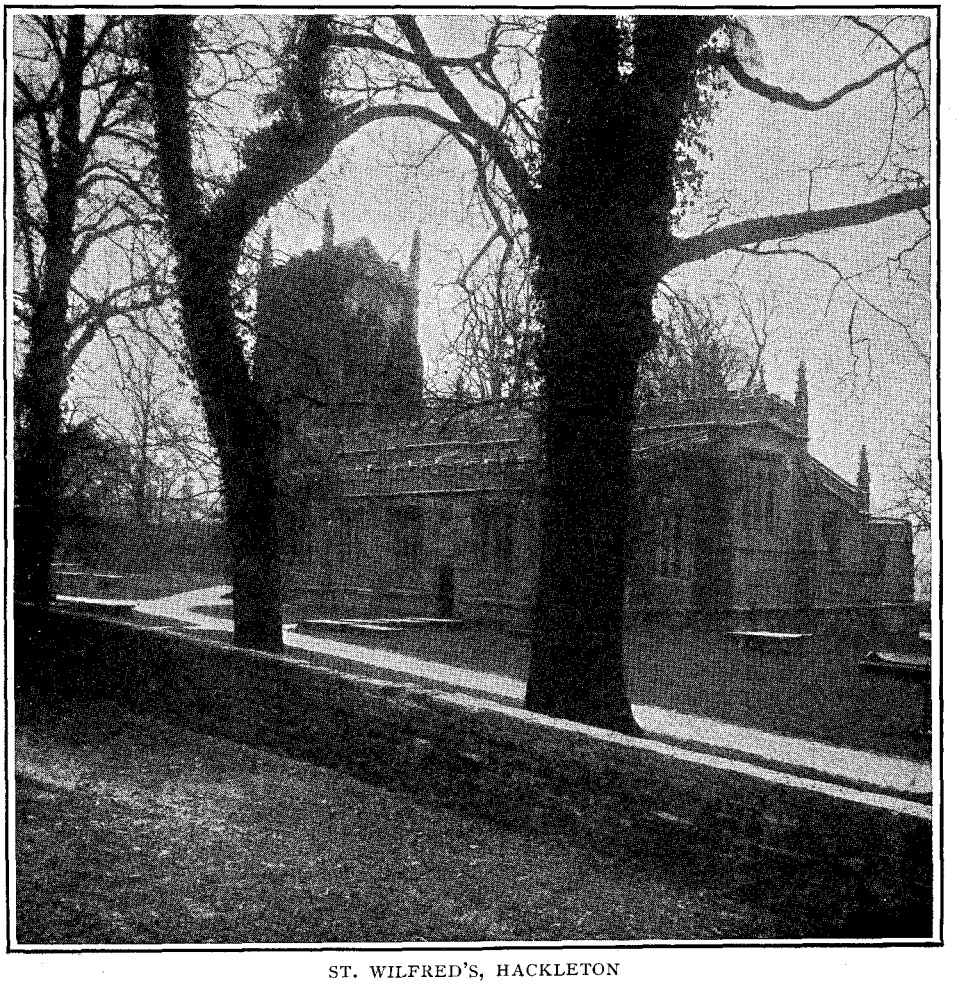
be—a center of great moral and social interest open to all who desire its benefits.

When all these advantages are considered, it is evident that the civic importance of the church is great; that beyond all other buildings it has the power to add to the interest and attractiveness of the town, and deserves the kindly regard and good will of all residents, whether belonging or not to its particular parish, society, or denomination.

Two points in regard to such buildings may wisely claim the attention of those who, from fondness of the town, are solicitous as to their success and fine effect. They are the matters of site and character.

The value of generous allotments of land for our public and private buildings has been too little appreciated in this utilitarian country, costly structures often being elbowed so closely by others (and discordant ones) as quite to destroy any good effect they might otherwise have had. In many cases it would have been much wiser to secure a larger site and make the building itself simpler. A church building should seem to be withdrawn from the noise and bustle of the street, and well separated by its trees, lawns, and shrubbery from buildings of a quite different character and purpose.

Moreover, for any admirable result there must be a union of nature and art, the whole forming a "place" in which the charms of each aid the other. For this, neither the fine building nor grounds alone are sufficient, but lovely grounds with a center of artistic and strongly sentimental interest form a combination that commands admiration, touches the heart,



ST. WILFRED'S, HACKLETON

A cozy pile, dominated by great trees.

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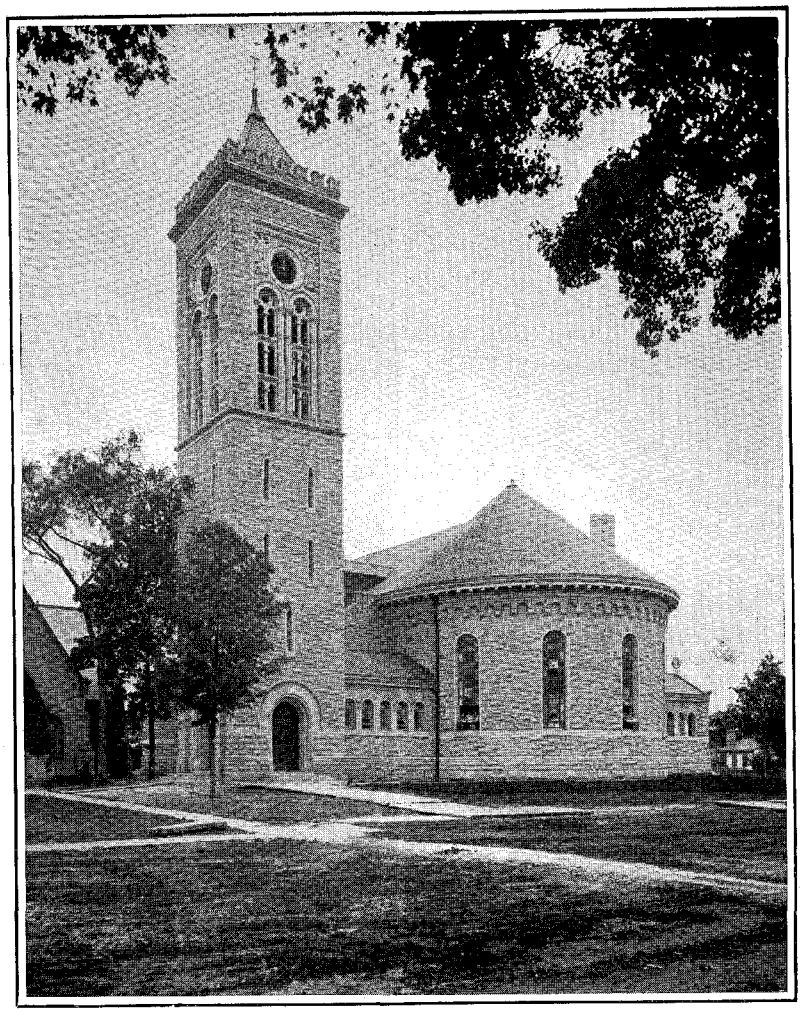

FIRST PRESBYTERIAN CHURCH, MORRISTOWN, N. J.

The upper portion of tower, with clock and sculptured bas-reliefs (by J. Massy Rhind), were the gifts of citizens, without regard to denomination.

and becomes readily the pride and glory of the town.

A few years ago a wealthy man interested in a New England town, not only because it was his birthplace but that of his ancestors for three generations, became possessed of a strong desire to make some handsome gift to the place, but was somewhat puzzled in selecting the object, as the village was well supplied with means for meeting intellectual and physical needs.

At length the death of a beloved son—whose too short life had been one of active Christian service and stimulating example—decided the father to build a memorial church to replace the somewhat dilapidated and unattractive building in which his forefathers had worshiped. As the matter was dear to his heart, he gave it most careful consideration in consultation with the best advisers. His first step was to buy an old place (without buildings of value, however) somewhat elevated and sightly in its position, and possessing noble trees of more than a century's growth, which later on beautifully framed in the sturdy walls of the church, and above which its tower was in evidence from every point of view. Winding roads and paths led through the grounds to the church; it was an interesting and touching sight on the Sabbath to see the worshipers, old and young, in groups and families, as they passed under the shadow of the great trees, or through the blooming shrubbery up to the sanctuary. The beauty of the

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place became famous, and hardly a day passed that it was not visited by persons from a distance brought hither by its great repute.

All felt that the reputation of the town was enhanced by it; it was, indeed, not a little matter of pride to speak of the place as one's residence.

Where an ample site cannot be secured, it is sometimes possible to locate the church opposite a park, and so secure indirectly the effect of grounds and landscape, as well as some advantages of a public character. In cases where the "plant" of the church involves several buildings for institutional purposes, and a considerable extent of grounds or their equivalent is unattainable, the scheme often used in England of a "close"—an inner square or court with the buildings arranged around it—may be a satisfactory one, and the whole form a very interesting "place."

CROWNING THE LANDSCAPE

To be a feature of civic interest and value the church must have in some form generous and attractive grounds. The plot which merely accommodates the building and gives access to it stamps the enterprise as a narrow one, and one which is not likely to appeal to the interest and sympathy of the citizens generally, or be a feature of the town that will grow in their affection.

In regard to the other point—the external character of a building which is to be of general public interest and value—four qualities are essential: Permanence, Dignity, Simplicity, and Welcome.

Permanence will not only demand a substantial and lasting material, but one that will impress the mind as such. This, with dignity of treatment, will give the building a distinguished character which will always command respect. While, perhaps, brick is the most enduring material we have, and has taken on many interesting tones and forms in its recent manufacture, it lacks distinctly the monumental effect, and tends to a hard, smart, or petty appearance. It lacks the soft variation of tones which the rough and irregular surfaces of stone receive as light and shadow play over it. Its markings are small and regular as compared with the free and larger lines of masonry, and it seldom harmonizes with natural surroundings as pleasantly as stone.

In regard to simplicity of treatment, the situation of these churches not only admits of it, but is greatly favored by it. It was a wise observer who said, "The merely pretentious building in the country town sins against the repose and breadth of nature, and ruins the landscape." The fact that nature about the building is so full of detail, that every tree, shrub, trailing vine, and leaf presents numberless forms, lines, and shades, renders the plain, restful wall a most agreeable contrast and foil, and simple, even severe, lines and masses of building most pleasing. The Italian architects seem to have greatly appreciated this, and their plain, quiet buildings are often charming features of the wooded landscape.

An ornate building must be so either by reason of "cheap" elaboration or a large outlay of money. If the first, as a civic feature it is certainly unworthy the town; and if the latter, it is too often at the sacrifice of grounds and other desirable matters.

Finally, an expression of welcome should be a marked characteristic. This is manifested by generous and attractive entrances and porches, which seem to invite every one on drawing near to enter and be at one with the worshipers within. This expression of hospitality is really due from the church to the town, for if it is the duty of the town to take an interest in the church building, which adds so much to its beauty and repute, should not the church, on the other hand, extend an expression of welcome to the townsmen of every faith and rank in life, and strive for the opportunity to prove that it is not only a beauty and joy to the eye, but a place of peace and restfulness in the bustling life about it.

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RUSSIAN PEASANT WOMEN IN HOLIDAY ATTIRE

How the Russian Moujik Lives

By William Durban

BY the *moujik* and *moujshina* we simply mean the Russian peasant and his wife. Out of the one hundred and thirty millions composing the population of the enormous territory ruled over by the Czar in Europe and Asia, at least five-sixths belong to this class. Russia is, like India, a land of countless villages, with comparatively few great cities. Moreover, the ominous tendency to crowd into urban localities and to abandon the rural districts, so marked in England, Germany, and America, has not set in to any appreciable extent in Russia. The main current of Muscovite life is still that which courses through the *derevnyas*, or rustic communities; and, curious and interesting though the cities of Russia certainly are, the country life is far more romantic.

The typical moujik is a charming personality to those who choose to study him, and who really come to know him and his peculiar ways. He is absolutely unique, and is in no way like any other peasant in the world. The Scotch crofter, the Irish tenant of the peat-bog side, the Welsh dweller in the white cabin under the shadows of Plinlimmon or Snowdon, the Norwegian bonder in his cottage farm on the heathery "saeter," the Finnish squatter in the "land of the thousand lakes," the kilted Albanian, the Swiss goatherd, all present attractive individualities. But not one is so striking a specimen of the pure, primitive, Arcadian son of the soil as the peasant whom we meet in the vast regions of the Ukraine and the Don, or in the thousands of villages in the magnificent forest-belt which runs right across European Russia, and, overtopping the low range of the Urals, proceeds to

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form the immense Siberian Tundra, the grandest forest on earth.

The moujik is the happiest, best-humored, most contented, most musical, and most affectionate agricultural toiler in the world. This description will be indorsed by any traveler, and especially by any one who has dwelt for any lengthy period in any part of the Russian Empire. What is singular is that there is in this rough and crude child of nature, with all the simple, sunny *bonhomie* of his idiosyncrasy, a strain of sadness of that species which has come to be recognized as the Tolstoïan temperament. For Tolstoï, though an aristocrat by birth, is a peasant at heart, as every Russian landowner is. Among nobles and serfs alike throughout Russia, the same admixture of the joyous and the melancholy is invariably observable. This is why all Russian music lapses into the minor mode. There is a sweet tenderness in the smile of a Russian woman, whether she is a high-born countess or a coarsely clad *jenshina*, yoked often with a pony to the miserable plow; and it is this blended gayety and pensiveness which puts the poetry of Pushkin in the front rank of the world's lyrical literature.

The Russian peasant revels in his own native music. The delicious tones of the church bells, which ring at all hours of the day and the night, distill their melody into his ears from his babyhood. There are more bells in Russia than in all the rest of the earth together, and campanology is practiced there as nowhere else. I do not mean that carillons and chiming peals are cultivated, for they are all but unknown; but immense sums are spent yearly in the manufacture of splendid bells in the large factories famous for their production. No Russian *isvostchik*, or driver, would think it worthy of his dignity as a coachman to drive a *troika* (team of three horses abreast with a carriage or sleigh), unless the harness were caparisoned with numerous tinkling bells. And never is a Russian peasant happier than when he is urging his beautiful and hardy ponies across the flowery prairies called the "steppes," not by lashing them with the whip, but by singing in his own rich intonation his national or popular songs. There is nothing in the range of what the Germans call *Volks-Lieder*, or music indigenous to the common people, so exhilarating to listen to as the half-acquired and half-impromptu singing of the Muscovite peasantry.

Very much of the national love for music is the result of the culture of the art by the Russo-Greek Church. No women ever sing in the choirs, and there are no organs or any instruments allowed. But the choral singing of men and boys and the solo Gregorian chanting of the priests, who seem to be generally gifted with rich voices, must be allowed to be unequaled. I have noticed that it attracts universal admiration from visitors, and it especially astonishes people who go to Russia with the anticipation of encountering nothing but barbarism.

Trained from his infancy under such auspices, it is not to be wondered at that the moujik, notwithstanding the rough and primitive simplicity of his daily life, finds himself able to enjoy much that is lacking for the Irish, Hungarian, Italian, or Swedish laborer. When young Dmitri Ivanovitch is still a mere youth, he almost invariably begins active courtship. And he almost certainly takes with him his fiddle, with which to give special delectation to his inamorata and her family during the long winter evening.

A Russian *derevnya*, or village, is a squalid-looking place, but it is not the abode of misery that might at first be supposed, except, indeed, in those sad periods when the wolf of famine pounces down on it. Every *latchouga*, or hut, is constructed of roughly trimmed birch logs, mortised into strong upright oak or pine posts. The roofs are made of long strips of the same material, and the walls are lined within with rough planks. A moujik's home seldom contains more than two apartments. One of the two rooms leads into the other. The front room is the parlor or guest-chamber, and it is also a sort of sanctuary, for it enshrines the sacred pictures of the family, the revered "ikons" which are peculiar to the Greek Church. The furniture is all of birch wood, and every bit of it is invariably manufactured by the poor moujik himself, who, indeed, makes every domestic utensil, and also manages to fabricate, with the help of his wife and family, very much of the clothing.

The inner room is the kitchen and also the sleeping-chamber. It is where the

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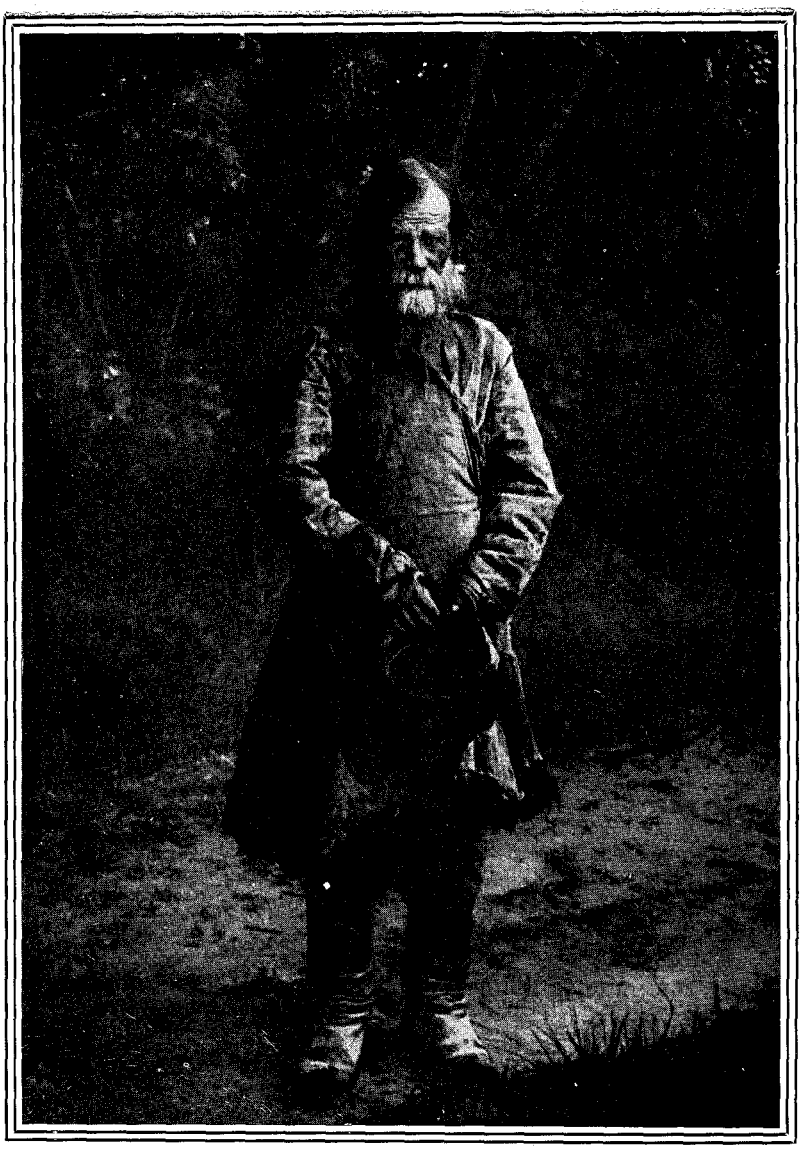

AN OLD RUSSIAN MOUJIK

family must live. There is never any bed, for all who can find room sleep on the top of the great lofty *petch*, or stove, which reaches nearly to the roof. In the space between the stove, which is made of brick, and the roof, the family sleep. The heat is the irresistible charm of that position in winter, when the cold is terrific and continuous, the ice being for a period of four months five feet thick on the rivers and lakes. It is not pleasant to think of the dirt and the infesting vermin which form the habitual accessories of the domestic conditions of the poor simple moujik. Only inveterate custom through many generations could reconcile a whole class of the race to such circumstances.

Of course those of the family who cannot find room to huddle during the long winter nights on the top of the great petch have to accommodate themselves on the floor. Warmth is the essential condition. The Russian knows exactly how to clothe himself so as to secure protection from the inclement atmosphere. He never suffers from lack of caution. I have been surprised in Moscow and Nijni-Novgorod to see many a peasant coming

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in from the country in the early autumn, directly the air was at all chilly, clad in rough sheepskins. These primitive overcoats are worn with the fleece inwards. They give a wild and forbidding aspect to the gentle and harmless moujik. When the fearful hyperborean winter sweeps over the steppes in full blast, the peasant usually goes out clad in two sheepskins, with a shaggy *shlyapa*, or hat of wolf or fox fur, tied all over ears and neck. Thus accoutered, Ivan Ivanovitch is a strange-looking specimen of humanity.

The dress of the jenshina is in most of the Russian provinces simple enough, but it is picturesque. The poor Russian women delight in jauntily arranged and brightly colored kerchiefs for head coverings. The long sleeves of the chemise are universally worn exposed, through the sleeveless *kourtotchka*, which is a pretty jacket, generally of dark color, under which is a short gay skirt. Beneath this are several petticoats of different lengths, each showing beneath the other. Round the necks of the young women thick rows of colored beads are worn. In Little Russia, which lies in the southwest, between Poland and the Black Sea, very quaint and curious costumes are worn by the poor women. The skirts hardly extend below the knees, and the most fantastic head-dresses abound.

It must not be imagined that the poor primitive Muscovite rustics are absolutely given over to conditions of filth and insanitation, although their log hut is no model of civilized cleanliness, according to our Occidental ideas. Stepan Alexandrovitch and his wife, Anna Ivanovna, are passionate devotees of the bath. The vapor bath is a national institution; so that, if dirt would otherwise breed diseases, its effects are thus entirely counteracted. In the sultry summer afternoons, when every man is away in the fields or woods, the great village pond is often full of women merrily bathing, like a set of playful children.

A considerable modification has ensued in the condition of a large class of the peasantry since the beginning of the reign of the beneficent Czar, Alexander II., who was so cruelly killed by the Nihilist dynamitards.[1] He it was who emancipated the whole mass of the serfs, who constituted the entire peasant class. During the rule of his successor, the late Emperor Alexander III., many of the sons of those who had been serfs managed to gain small grants of land, and these and their children are gradually forming a new class of minor proprietors. Indeed, Russia is in a condition of slow agrarian transition. In time the immense estates will be partitioned, and the princely proprietors will exist no more. Meantime there has come up another group of peasants of a very superior grade, who own no land, but are known as "Government tenants." Here and there the tourist who travels far and wide experiences a most pleasing and interesting surprise. Occasionally he arrives at a village whose inhabitants are all much better off than those of neighboring villages. Every *isba*, or hut, is built of brick, and has a deal floor, instead of bare earth strewn with straw or juniper boughs. The doors are covered with felt; the interior is fairly clean and the air is comparatively pure. In the ordinary hut the moujik often cordially accommodates in his living and sleeping room not only his dog, but a number of fowls and perhaps a couple of sheep. But the peasant who is a Government tenant has higher ideas of the standard of comfort. The visitor will probably, on entering one of these improved villages, find himself received in one of the cottages by a handsome dark-eyed woman, with laughing eyes and a clean face, who has already several guests at her table. He will at once remember how he has been constantly thus entertained in Norway in the houses of the "bonders," or peasant farmers, who never fail to welcome and provide for the wayfarer in their lonely wilds. The simple but cordial Russian jenshina presides with cheerful alacrity at a well-scoured table over a very wholesome and substantial repast of pancakes, cabbage, soup, and porridge. The porridge will be almost certainly composed of buckwheat meal. The soup will be utterly unlike anything met with in other countries. *Borsht* and *stchi* are the popular and universal soup decoctions all through Russia. They are curious, coarse, and yet very palatable preparations of a great variety of vegetables, with any shreds of fish, game, fowl, or meat that may be

[1] Those of our readers who are familiar with Prince Kropotkin's recently published memoirs—a book of remarkable and absorbing interest—will hardly agree with this estimate of Alexander II.—THE EDITORS.

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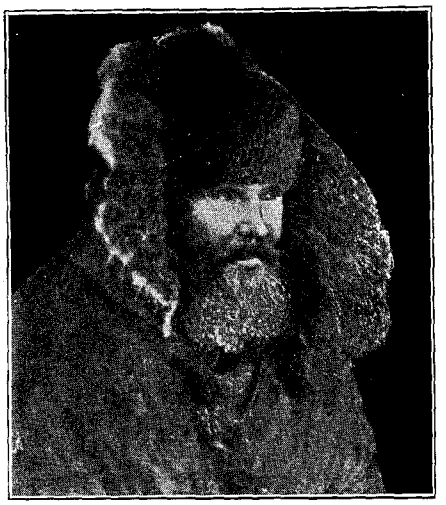
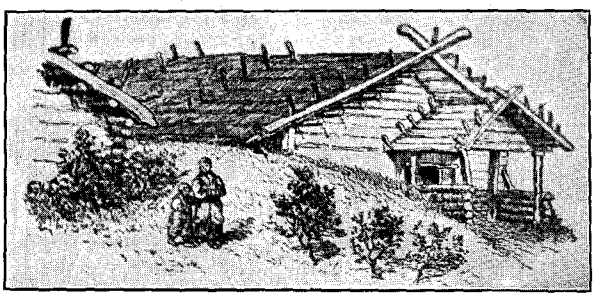


A TENANT-FARMER IN WINTER DRESS

A SHOE-MENDER



"ISBA" OR HUT ON THE STEPPES

A MOUJIK AND HIS SAMOVAR

PEASANT GIRL

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available. Sturgeon, duck, widgeon, ptarmigan, hare, rabbit, reindeer, bear, all, in different parts of Russia, contribute to the diet of the people. Scraps of anything and everything go into the borsht or stchi, but the staple stock is cabbage. Cranberries are even more popular than in America, and Russia is, like Norway, a land teeming with edible berries in vast variety.

The Russian moujik is a coarse but hearty feeder. He specially loves mushrooms, which grow by millions on the steppes, and for many weeks in autumn actually form the chief article of diet of vast numbers of villagers. And throughout the year dried fungi are among the favorite commodities partaken of in almost every isba. Ivan and Stepan and their families will be at any time content with a meal of mushrooms, sausages, onions, and coarse rye bread. About his bread the moujik is by no means particular. He never tastes anything better than "black bread"—not inappropriately so denominated, for its color certainly is of the darkest possible tint. Eggs are so plentiful in Russia that the poorest families have an ample supply, and poultry and game abound in immense quantities.

RUSSIAN MOUJIK OF THE MENDICANT CLASS

Russia is a land of drinking and drunkenness. We now approach the consideration of the good-natured and amiable moujik's worst fault. He has only one glaring vice. Inebriety is his cardinal weakness. In bibulous propensities the Slav race altogether eclipses the Anglo-Saxon or the Scandinavian, which is saying a great deal. The visitor to Russia is invariably astonished in the great alteration which he has to make in his routine of feeding. Viands are put before him of which he never heard in any other part of the world, and the menus in the saloons of steamboats on the Volga, and in any journey off the beaten track of the ordinary tourist, are fearfully and wonderfully complicated. But in the category of beverages, which is most curious, the uninitiated traveler scarcely knows what to drink. One thing is ubiquitous, and is always safe as well as deliciously palatable. That is the *tchai*, or Russian tea, prepared and served as it is in Russia only. In this respect even the poorest moujik luxuriates. No peasant would set up housekeeping in the meanest isba without a good samovar. What is the samovar? It is the national tea-urn, but it bears not the slightest resemblance to any urn or teapot known in England or America or Germany. This popular utensil is a beautiful contrivance for keeping water always just near the boiling point. It is a double upright cylinder. The inner one contains glowing charcoal; the outer is filled with water, and has a little tap at the bottom. On the top of the samovar is t e small teapot, always hot, into which, at any moment, a little tea can be put, covered with water from the cylinder. The tea thus prepared is never of darker hue than straw-color. It is wholesome because the tannin extract of the leaves is not drawn off. The Russians secure much of the best tea from China. The beverage is not poured into cups, but into tumblers of glass, which are held in a *stakan*, or pretty metal receptacle with a handle. The poor moujik, however, intensely as he enjoys his tea, drinks it from a wooden bowl, such as he uses for his cabbage soup and buckwheat porridge.

Extraordinary are the beverages consumed in immense variety and quantity in Russia, which is a land of insatiable thirst. The most fatal of these beverages is *vodka*, that fiery potation of almost raw alcohol which ruins multitudes of the people in every class. It is not so deleterious as the absinthe of Paris, but stands next to that *potion d'enfer*. A diabolical decoction it is. One of the busiest functions of the police in many districts is the rescue from certain death of drunken peasants and workmen, in both city and country, on the evenings of the feast-days or

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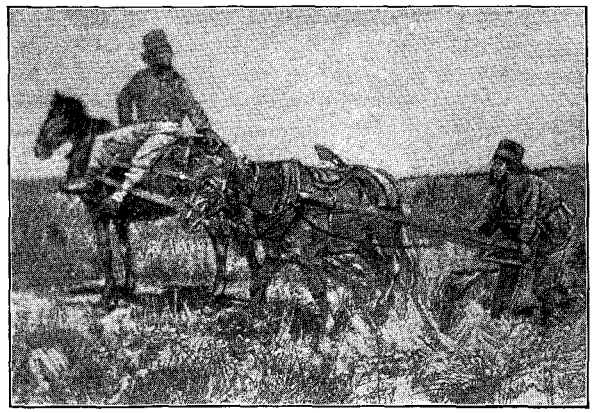
saints' days. The Greek Church calendar is crowded with these festivals. There are more than a hundred in the year, and on every one of these work is suspended throughout the land. The masses of the people devoutly attend church in the morning. This happens about a dozen times in each month throughout the year. After the service at mass in the church in the morning, attended by almost all the population, feasting and drinking begin. By night the vodka, beer, and kvass have done their work. Many a drunken moujik staggers out late on a wintry night with his fiddle, flute, or concertina from the village *trakteer*, or little drink tavern, where he has been carousing with his companions, and falls asleep in the snow, where he is picked up by the police patrol and carried off to be locked up for the rest of the hours of darkness.

Singing, drinking, dancing, and playing at cards and dominoes are the ordinary delights of the youthful moujiks. But the more sober of the class find sufficient pleasure in story-telling by the wood fire in the petch, and in skating and traveling on snow-shoes of their own make, and in sleighing over the vast snow-fields when the weather is fine.

There are now over one hundred and thirty millions of people in the Russian Empire. The impression of the traveler is that the land is very sparsely inhabited, but this arises from the enormous extent of the country, which has room for ten times the number of people, and could easily sustain them under a proper administration, which is Russia's sorest need.



PLOWING IN THE STEPPES

I must say a special word about the religious habits of the moujik. He is a devout adherent of the Orthodox Church, as it is constantly called, all other churches being reckoned heretic. There are only about fifteen millions of heterodox dissenters in Russia out of her immense population. These are chiefly found among the moujik class. It will be seen that the overwhelming majority are orthodox. The peasant will go home from his work, cross himself devoutly in front of his ikon, which hangs in the right-hand corner of his room, hang a piece of cloth before it so that his patron saint cannot see what he is doing, and then enter on a feast which ends in a drunken debauch. On another day he will go to his village church, kneel down during the service and strike his forehead fifty times on the floor, repeating two hundred times the words, "Pomeeloi Gospod," "Lord, have mercy," and after these devotions he will depart and deliberately take a false oath as a witness before a court of justice.

The Russian peasant is an abjectly superstitious creature. His religion consists mainly in adoration of a few specially revered saints, and in the worship of the domestic ikons and the miraculous pictures and images in which he absolutely believes as possessing supernatural virtues. But to the mind of the moujik external observances cover the whole ground of religious requirements, and moral considerations are scarcely thought of. There is very little development of the perception of real righteousness of character, the moral consciousness of the whole nation being deplorably low, although the country is steeped in ritualism. An English gentleman was recently astonished at the spectacle which he saw in a village which he happened to reach on the afternoon of Easter Sunday. All the people seemed to be out-of-doors, attired in their best clothing, but the whole community seemed to be in various stages of intoxication. Seating himself outside of a trakteer, the traveler asked a peasant who seemed more sober than most of his fellow-villagers, "How is it that nearly everybody here is drunk, although it is

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Sunday?" The simple-minded peasant looked at the stranger with an expression of surprise, and presently replied, "Why, *Barin*, don't you know that Christ is risen to-day?" It is a fact that all those drunken villagers were early on that Easter Sunday morning kissing each other rapturously, exchanging the devout salutations, "Christos voskress!" (Christ is risen!) "Yeesteeno Christos voskress!" (Indeed Christ is risen!)

The Russian moujik is a skillful all-round workman in his own peculiar national style. He does nearly everything with his favorite *topor*, a kind of ax. This is the national tool, and with it the native workman can manage to make almost anything he wants. Probably this is because he is brought up in a land of interminable forests. The moujik likes every other implement to be as primitive as possible. He hates agricultural machinery, and clings to the rude plows of his ancestors. Thousands of pounds have been expended in vain by rich proprietors in purchasing expensive English and American implements of cultivation, simply because the peasants maltreat them or neglect to take proper care of them. The childish simplicity of these simple sons of the steppes is touching, and their improvidence is almost past belief. They have the most absolute trust in the future. "Avos," the Russian word inadequately translated by the English "mayhap," is the constant comfort and easy solace of millions of the Czar's subjects, even in the semi-starvation of a threatened famine. It is no uncommon occurrence for a family on the steppes to burn the roof of their hut for fuel. But, with all his faults, the moujik is a loving and lovable character.

The Ancient Hebrew People

Their Life and Literature

By Lyman Abbott

The series of articles of which this is the first will treat of the Old Testament books upon the lines indicated in this introductory article. The series is based on two courses of lectures on the Bible, one delivered in the winter of 1896-7 in Plymouth Church, Brooklyn, N. Y., the other in the winter of 1900 before the Lowell Institute in Boston, Mass. These articles are not, however, a report of either course of lectures, but, while embodying the essential principles of both courses, have been written in their present form for The Outlook. The author acknowledges his indebtedness for the criticisms, friendly and otherwise, upon the first course, since they have enabled him to re-examine his positions in the light of those criticisms, and perhaps to restate his views with greater clearness and in a form less liable to misinterpretation. They have not, however, led him to modify his views in any material particulars.

THE word Scriptures means writings; the word Bible, a translitteration of the Greek word Biblia, means books. In both cases the plural form indicates the fact that from the earliest ages the Bible has been recognized to be, not a writing or book, but a collection of writings or books. When the singular form is used in the New Testament, the reference is generally, if not always, to a specific passage; when the writer is referring to the whole collection of the Old Testament, he uses the plural form. The Bible is a library of sixty-six different books, written by a great number of writers, writing for the most part without co-operation. These books have for convenience' sake been bound together, but for careful study they must be considered separately. This is not equivalent to the declaration that there is no other unity in this book than the mere mechanical unity made by the binder's art. That there is a real ethical and spiritual unity will appear all the more clearly from a study of them as separate books or writings; but that they are really, not merely formally or apparently independent is the first fact which the student of the Bible must recognize. There is nothing new or startling in this assertion; that the Bible is a collection of independent writings has always been recognized; but modern criticism is at once using this fact in its study of the Bible, and laying emphasis upon it as the result and by the methods of its study.

Scientific investigation of any subject

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may be said to consist of the two correlative processes of analysis and synthesis. By the first the object is separated into its several parts; by the second it is put together again into an organic whole. The Bible has always been subjected to these processes; but in the older form of study it was to a considerable extent regarded as one book, by one divine author, though divided into separate books, chapters, and verses for convenience of study. The analysis then consisted in this separation of the one book into separate books, chapters, and verses, and was a mechanical rather than a literary analysis; the synthesis consisted in putting these verses together in new relations for the purposes of constructing a system of theology or perhaps of ethics. In this synthetic process little or no attention was paid to the fact that the Bible is a collection of books written by different authors, at different times, under different circumstances, for different purposes, and possessing different degrees of spiritual development. Sometimes the text was wrested from its context, and made to bear a meaning which it certainly did not bear in the mind of the original writer, as in the common citation of the verse,[1] "As a tree falls, so shall it lie," cited as a proof-text against the possibility of a future probation; sometimes it was used to support a doctrine the opposite of that intended by the author, as in the not infrequent citation of the text, "Touch not, taste not, handle not," as authority for total abstinence, when in the original it is quoted by Paul from ascetic teachers only for the purpose of condemning it, and the philosophy which he supposes it to represent.[2] Occasionally this use of texts regardless of their authorship and original intent led to amusing results. Many years ago, when this use of the Bible was more common than it is now, a Judge of the Supreme Court of New York said in a legal decision, "We have the highest possible authority for saying, 'Skin for skin, yea, all that a man hath will he give for his life.'" The next morning the New York "Herald" commented on this opinion substantially as follows: "We find that it was the devil who said, 'Skin for skin, yea, all that a man hath will he give for his life.' Now we know who it is that our Supreme Court Judges regard as the highest possible authority."

But this textual use of the Bible was by no means confined to misuses such as these. One has only to turn to any theological sermon of one of the older New England divines, such as Jonathan Edwards or Nathaniel Emmons, or to the collection of texts accumulated in footnotes in support of the articles of the Westminster Confession of Faith, or in such a Roman Catholic collection as "The Divine Armory of Holy Scripture," to see that in this older method of Bible use no attempt was made to consider the comparative weight, the local meaning, or the original application of Scripture texts; all were treated as of equal value, and applied regardless of their literary significance and human authorship.[1]

And such use of Scripture was measurably justified by the conception which the fathers more or less consciously entertained concerning the Bible as one book, whose real author was God, though it was written by many human amanuenses. In studying the statutes of a State we do not inquire who reported them, nor even what legislator proposed their enactment; for the authority of the statute is in the legislature, not in the reporter nor in the individual legislator. In studying the decisions of a court, all we care to know about the reporter is that he has given a fairly correct report of the decision; even the personality of the individual judge who wrote the opinion is a matter of wholly secondary significance; for the authority rests in the court whose decision is announced, not in the judge who announces it nor in the reporter who records it. Somewhat similarly, the character and circumstances of the individual writer in the Bible were not improperly ignored by those who held that he was only an amanuensis or reporter, or at least *quasi* private secretary, who recorded, though to a certain extent in his own language, the authoritative and inerrant, if not absolutely verbally dictated,

[1] Ecclesiastes xi., 3.
[2] Colossians ii., 21. See Alford's Greek Testament and T. K. Abbott's "International Critical Commentary."

[1] Thus the "Divine Armory" cites as authority for "the noble lineage, immaculate conception, and virginity" of the Virgin Mary, the verse from the Song of Songs, "Thou art all fair, O my love, and there is no spot in thee;" and the Westminster Confession of Faith cites in support of the doctrine that the hopes of the unregenerate are illusory and vain the argument of Bildad that Job must have been a great sinner or his prosperity would not have come to naught (Job viii., 13, 14).

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utterances of an omniscient God. It was even sometimes affirmed that we can think only in language, and therefore, if the thoughts of the writers were inspired, the words must have been dictated.

Those who entertained this conception of the Bible paid little attention to the specific character of the different writers or the different writings. No account, for example, was made of the fact that the Book of Job is largely a hot debate between disputants who take absolutely antagonistic views of the same problem; their utterances were quoted as of equal authority. A quotation from an old poem affirming that the sun and moon stood still to prolong the victory of Joshua and make more overwhelming the defeat of his enemies was regarded as scientifically authoritative, to be reconciled if possible with the postulates of modern science, but, whether reconciled or not, to be accepted. Such inconsistencies in the historical narratives as the statement in one account of the Deluge that the animals went by twos into the ark, and in another that some of them went by sevens, or in the Book of Samuel that Jehovah moved David to number Israel and in the Book of Chronicles that Satan tempted him,[1] it was thought necessary to harmonize, on the theory that both statements proceeded from one infallible author and were recorded by infallible penmen. Interpretations of history found in the Bible which attributed the wholesale massacre of the Canaanites to Jehovah's direct command, expressions contained in it of the natural feeling of the persecuted exiles crying out to Jehovah for vengeance on cruel Babylon, it was deemed necessary to make congruous with the command of Christ, "But I say unto you, Love your enemies," since both were assumed to have emanated equally directly from the same divine Author.[2]

The modern student of the Bible frankly recognizes these self-contradictions in the Bible, and they do not trouble him, because they do not militate against his conception of the inspiration of the writers or the character and authority of their writings. The differences between the old view and the new view are radical and even revolutionary, and the advocates of the new method seem to me mistaken when, to guard against the fears of the timid, they endeavor to minimize the differences between the new and the old. The question between the two is not merely whether there are some errors in the science or history of the Bible, still less whether there were any in the original autographs, long since lost. The point of view, the methods of study, the theological assumptions which underlie that study, and the results attained, differ, and differ very widely. It is a great deal better to recognize these differences frankly than to attempt to conceal them either from others or from ourselves.

By the modern school the method of dividing the Bible into a series of texts, treating them all as of equal authority and weight, because equally words of God, and constructing a system of theology by piecing them together, is not only abandoned as antiquated, it is frankly condemned as unscientific and erroneous. A new method is proposed to take its place; this new method goes by the infelicitous title of the "Higher Criticism." I call it infelicitous because, while to scholars its meaning is perfectly clear, to many people it is not, for the simple reason that it is a technical term, and in it the words are used in a technical and non-popular sense. To the non-scientific reader criticism of anything signifies judgment of it, and generally such judgment as discovers and exhibits its imperfections; to such the phrase higher criticism, therefore, suggests a superior kind of judgment of the Bible, and connotes a kind of spiritual egotism in the higher critic. To the scientific student the word criticism applied to the Bible means "inquiry into the origin, history, authenticity, character, etc., of the literary documents"[1] of which it is composed. Lower criticism means such inquiry into the text or into particular texts, and is equivalent to textual criticism; higher criticism means inquiry into the documents as a whole, their integrity, authenticity, credibility, authorship, circumstances of their composition, and the like, and is equivalent to

[1] 2 Samuel xxiv., 1; 1 Chronicles xxi., 1.

[2] Much ingenuity has been displayed in the endeavor to reconcile the apparent contradictions in the Bible between different authors, or between Biblical authors and the scientific conclusions or the moral consensus of mankind. Some treatises of considerable ability have been devoted wholly to this task. See, for example, J. W. Haley's "An Examination of the Alleged Discrepancies of the Bible" (1873), and Robert Tuck's "A Handbook of Biblical Difficulties," 2 vols. (1886).

[1] Century Dictionary.

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literary criticism. Applied to the study of Shakespeare, the question, Is the disputed line to be read "To the manner born" or "To the manor born"? would belong to lower criticism; the question, Was Hamlet really insane, or did he feign insanity? would belong to higher criticism. It would be a mistake to suppose that either lower criticism or higher criticism is peculiar to the present half-century; there has always been both a textual and a literary study of the Bible, both a lower and a higher criticism; but in our time new emphasis has been attached and new importance given to the literary study, or higher criticism. In these articles I shall discard technical expressions, because the articles are not intended primarily for technical students; I shall, therefore, speak of the literary study rather than of the higher criticism of the Bible.

Employing a new method in its study of the Bible, the new school approaches this study with a different theological assumption from that of the old school. The difference is not easily defined; but it is all the more important because it is rather spiritual than philosophical, and therefore transcends exact definition. The old theology laid emphasis on what is called the transcendence of God; the new theology on his immanence. The old theology regarded God as apart from matter, and creating the world as an architect or builder by mechanical processes; as apart from nature, and directing it as an engineer his engine; as apart from humanity, and ruling over his subjects as a king; as apart from man, and mysteriously joined to him in the incarnation of the God-man. The new theology conceives of God as dwelling in matter, shaping it as the soul shapes the body; dwelling in nature, and ruling it as the soul rules the body; dwelling in man, and controlling him less by law and power than by influence, less as a king rules his subjects than as a father controls his loyal son; entering into man in the incarnation, and becoming God manifest in the flesh, Christ being the God-in-man rather than the God-and-man. This theological point of view applied to the Bible changes our conception of inspiration and revelation. The new view believes in revelation, but conceives it less as a revealing of an external God to man than as an unveiling of God in human experience; it believes in inspiration, but it conceives of inspiration less as an addition to human experience of something superhuman than as a transfusion of human experience by a Spirit who is superhuman. It consequently regards the Bible, not as an addition to human knowledge of something otherwise wholly unknown and unknowable, but as an interpretation in the soul of man of an experience latent, or at least potential, in the souls of all men. Taking as its definition of religion "the life of God in the soul of man," it regards the Bible as a book of religion rather than as a book about religion; that is, as the transcription of the experiences of men who were conscious of the life of God in their times, their nation, and their own souls. This consciousness of God in themselves constituted their inspiration; and in this consciousness of God in their own souls God was revealed to them. Just in so far as this consciousness of God awakens a corresponding consciousness of God in us, is it a revelation of God to us, and no further. The Bible is, therefore, to be conceived, not as a preternaturally divine book, nor as a book partly divine and partly human; it is a divine-in-human book, and to us all the more divine because human. Through it God is revealed to our consciousness, because in it God is seen revealed in the consciousness of its writers. We see God in it, not apart from human consciousness, but in human consciousness, not as he is in himself, but as he was seen, felt, realized, by holy men. As the supreme revelation of God to man in life is God dwelling in man in the incarnation, so the supreme revelation of God to man in literature is God dwelling in the writers of the books which constitute the literature.

When, therefore, he who is accustomed to the conception of an infallible and inerrant book asks the modern student how, on this conception of the Bible as a divine-in-human book, it is possible to separate the divine from the human, and tell what is divine and what human, the answer is that it is no more possible to make such a separation in the Bible than it is to separate the divine from the human in Christ. The Bible is not a composite of divine gold mixed with human alloy which we

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must somehow separate from the alloy in order to get a standard degree of fineness. It is, rather, like oxygen mixed with nitrogen in the air, that we may the better breathe it. What reader can tell how much of his thinking is inspired by Carlyle, how much by Robertson, how much by Thackeray, how much by Browning? The more thoroughly he has thought over what he has read, and the more he has made that thought his own, the less he can distinguish the sources and the inspiration of his thinking. So the closer these holy men were to God, the less possible it was for them to tell what of their thoughts were divine in source and what were their own; still less can we make such a discrimination. Nor is it desirable to do so. What we need is not merely God, but God in us; and therefore a book which gives us a record of the experiences of men in whom God dwelt is a more valuable book to conduct us to God than a book which should give us, were such a book possible, a representation of God apart from men. The fact that the writers were men of like passions as we ourselves are, that they saw in part and prophesied in part, and saw as in a glass, darkly, makes them the better interpreters of the life of God to us, in our partialism and our imperfection. This collection of books is a record of the experiences of men who had in larger or lesser degree the consciousness of God dwelling in them. It is a record of religious experience, and that is a record of the life of God in the soul of man; not of the life of God only, but of the life of God *in the soul of man;* and the man in whom God dwells is quite as essential to the religious revelation as the God who dwells in him, because religion is the combination of the two, God and man, dwelling together.

It does not, therefore, disturb us in the least to find human error and imperfection in the collection. We find, and we should expect to find, writers holding the scientific opinions of their times, thinking the world was flat; that the province in which they lived was nearly the whole of it; that the Mediterranean was the "Great Sea;" that the stars and sun and moon revolved around the earth on which they lived, and were made simply to light it. We find them absolutely ignorant of the laws of nature; never, therefore, even entertaining the question whether laws of nature were violated or not, but looking at all phenomena with childlike interest, as little children look at such phenomena now. We find them with as little ability to exercise critical historical judgment as to exercise scientific judgment; accepting without criticism the legends that came down to them, and seeking in them for some vision or some modification of their vision of God in his world. We find them from the first believing that God is a righteous God, and demands righteousness of his children; but in the earlier stages not knowing what righteousness is, and growing to a broader and better conception of righteousness as the race grows in age and in experience. And to find errors, scientific, historical, philosophic, in this record of the religious experience of a race, does not disturb in the least our faith that the collection contains a revelation of God in man and to man.

With this radical change in our theological conception comes a change scarcely less radical in our process of analysis and synthesis. We study the Bible no longer by texts; we analyze it no longer into texts; we no longer even print it in texts, or we indicate the texts by numbers in the margin, as in the Revised Version. We study the Bible by books and by authors; we compare, not text with text, but author with author. We endeavor to ascertain the character of the author, his temperament, the time in which he lived, the audience to which he spoke, the immediate purpose which animated him. Single texts are no longer conclusive; they are valuable just in the measure in which they are an interpretation of what a devout soul thought under the inspiration of God about the truth of God. We no more go to the Bible for a text to settle for us what is the truth, or what the teaching of the Bible, or what even the teaching of the individual writer, than we go to a single sentence in a speech of Daniel Webster to settle for us what is his teaching. We measure Paul by entire Epistles; the Psalmist by an entire psalm; each writer by the totality of his writing. In brief, we apply to this collection of writings the same methods of critical study which we apply to any other, sure that the best method of getting at the thought of God is to get at the life of the

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man in whom he dwelt and whose experience he inspired.

This method of study by literary, not textual, analysis, founded on the theological assumption that God's revelation to man is in and through a human experience, gives, of course, very different results from the former method. Subjecting this book to this literary analysis, we find it, not a book, but a collection of writings.[1] If we suppose, as I do, that the oldest book of the Bible, the Book of the Covenant,[2] is, as to its essential contents, though not as to its literary form, as old as Moses, say about B.C. 1500, and that the Epistles of John are probably the latest books of the Bible, and were written about the close of the first century, then a period of fifteen or sixteen centuries elapsed between the earliest and the latest of these writings; and if we can ascertain even approximately the date of the intermediate writings, we can trace the rise and progress of that conscious life of God in the soul of man which constitutes the essence of religion. Thus the Bible becomes to us what I may call a record of the biology of religion. We further find in this volume an illustration of almost every type of literature, at least what appears so to be, and our theological assumption does not require us to suppose that the appearances are deceptive. We find ancient legends, constitutional law, political statutes, ecclesiastical law, history, epic poetry, lyric poetry, gnomic poetry, drama, folk-lore, fiction, ethical culture, oratory—both secular and spiritual—biography, philosophy—both rational and mystical—and dream literature.

But the modern student does not stop in his analytical study of this Hebrew anthology with this result. With the aid of scholars he pursues the analysis further. He analyzes the historical books, and by the analysis discovers in them clear traces of the materials which the historian employed. He traces in the law books the development of political institutions from their earlier and simpler to their later and more complex form. He discovers in the history of the Hebrew Church the same antagonism between simplicity and elaborateness of ritual which characterizes the Church of the Middle Ages, and the same consciousness of God in the ancient Puritan and the ancient sacerdotalist which he can, if he will, discern in both the analogous types of a later time. He discovers evidences of many authors of different temperaments in the collection of lyrics gathered together under the general title of the Psalms. He becomes convinced that the Book of Proverbs is not a book by a single royal author, but a collection of apothegms gathered from many sources and representing the practical experience of the ancient Hebrew people. He discovers evidence that the writings of a school of preachers have sometimes been grouped together under the general title of one of their number. These and kindred facts which his analysis brings to light very materially modify the interpretations which are to be given to these different writings. For no one reads fiction as he reads philosophy, or poetry as he reads law, or dream literature as he reads history. Nor does he expect science in an unscientific age, nor philosophy from a purely practical age, nor Christian ethics in a barbaric age, nor the highest and purest spiritual experiences before the spiritual nature of man has received its later developments.

I believe that the final result of this analysis will be to extend the use of the Bible, and to enhance affection and reverence for it; that when we discover God interpreted in the consciousness of imperfect men like ourselves, we shall find that he is nearer to us than we thought he was; and when every man finds in this library an interpretation of this God-consciousness in that form of literature which most appeals to him, its influence will be both strengthened and diffused. The child will find it in the story, the youth in the romance and the drama, the lawyer in the political institutions, the ecclesiastic in the canons, the moralist in the apothegms, the rationalist in the philosophy, the mystic in the visions, the man of action in the history, and all in the supreme biography which constitutes the natural climax of the whole collection.

This is perhaps to anticipate the conclusion to which I hope in these articles to

[1] Professor Moulton's "Modern Reader's Bible" (The Macmillan Company) represents this fact to the eye by printing the Bible in separate volumes, each of them arranged as a complete volume and in the literary form which he supposes best characterizes it, in order to bring out its true literary character.

[2] Exodus xx., 1—xxiv., 7.

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conduct such readers as have an inclination to read the entire series. Suffice it to say here that the synthesis of the modern study differs as much from that of the ancient method as does the analysis which I have here described from that of the older method. The modern student can no longer take texts from Genesis, Leviticus, Kings, Job, the Song of Songs, Isaiah, and Romans, and, ignoring the fact that the first book is a collection of ancient traditions, the second a book of ecclesiastical canons, the third a political history, the fourth an epic poem, the fifth a drama, the sixth a collection of odes and orations, and the seventh an epistolary treatise on theology, treat them as though they are all to be interpreted in the same fashion, and can be combined in a textual mosaic which should be accepted as a standard in theology. But he can study the writings of each author, ascertain his thought and catch his spirit, and, comparing them with one another, learn in what they agree and in what they differ. I believe that such a synthesis will make it clear that these men of different epochs, different conditions, and different temperaments, widely as they differ, not only in their form of expression, but in their mode of thought, agree in their essential spirit, and, in so far, in their essential religious message. If out of such a synthesis there does not emerge as definite a system of theology as was framed by the old method, I believe it will be less scholastic and more spiritual. If so, the gain will far counterbalance any possible loss.

There is one objection, if not to the literary method of study here defined and defended, at least to the results here indicated and summarized, which ought to be frankly stated and as frankly met.

The Old Testament existed, substantially in the form in which we now possess it, certainly two, probably three, and perhaps four centuries prior to the time of Christ, and there was a practically uniform tradition existing in the time of Christ respecting the date and authorship of most of these books. It was almost universally agreed among the Hebrew rabbis at that time that Moses wrote the whole of the Pentateuch; that Joshua wrote the Book of Joshua; that Samuel wrote the Books of Samuel, Esther, and Judges; the Books of Kings and Chronicles were conceded to be written by unknown authors; Job was thought to be written by Moses; the great majority of the Psalms by David or by men of his age; the great majority of the Proverbs, the whole of Ecclesiastes, and the Song of Songs by Solomon; Daniel by a prophet bearing that name; the whole of Isaiah by the son of Amos; and the other prophets by the writers whose names they bear. The one possible exception to this was the Book of Jonah, which was regarded by some Hebrew scholars from a very early period as not being written by Jonah and as not being historical. The traditionalist, that is, he who bases his conclusions concerning Scripture upon tradition, considers that this long-lived belief substantially settles the question of date and authorship. He says that here is a tradition which has existed for two thousand years practically undisputed. It is true that it has been in some of its parts denied. Luther and Calvin doubted or denied it in part; but, on the whole, it has been accepted down to about the year 1750 with very little discussion. This undisputed tradition, the traditionalist thinks, establishes the date and authorship of these books; and he feels this the more strongly because he thinks these traditions were accepted and indorsed by Paul and by Jesus Christ, since they both cited from the books of Moses and from the different prophets without any intimation that these books were not written by the persons whose names they bear.

To this tradition the literary student, or higher critic, pays little attention; the most conservative of his class is not stopped by it, the more radical disregard it altogether, for a variety of reasons. The fact that the tradition was for so long a time undisputed deprives it of weight. A tradition is of little scientific value until it has been subjected to careful investigation; and this tradition was never investigated until about a hundred and fifty years ago. It is, therefore, as a tradition, entitled to no more consideration than the Ptolemaic tradition in astronomy, or the long undisputed but now wholly discarded traditions respecting the early history of Greece and Rome. This particular tradition is of the less value because of the age in which it first appeared. If we trace it back to the fourth century before Christ,

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its birth is a thousand years after the time of Moses. The scientific thinker can see no reason for accrediting men who lived a thousand years after Moses with any better facilities for determining the authorship of their sacred books than are the scholars of our own time. A tradition concerning the authorship of a volume written ten, five, or even two centuries before the tradition first appears is not, to the scientific scholar, of any considerable value. If we could suppose that at that time the question was carefully studied by intelligent and unprejudiced scholars, some weight might be given to their conclusions. But this tradition had its rise among a school of rabbis whose methods were as far removed as possible from those of a rational and unprejudiced investigator. Paul, reared in the rabbinical school, has treated these traditions with no respect, saying that when the rabbis read the law in their synagogues they had a veil over the face. Christ spoke of them with even greater severity, saying that by their traditions the rabbis had made the word of God of none effect, and telling his disciples that they were fools and blind if they accepted without questioning what the rabbis told them. Theologians who soberly maintained that Jehovah himself studied the Scriptures in the heavens with his holy angels, and wore phylacteries because phylacteries were commanded in the Mosaic statutes, cannot be regarded as authority on questions of literature by Christian scholars in this close of the nineteenth century. If Christ had undertaken to speak with authority on the question of the date or authorship of Biblical books, his teaching would be accepted as final by all who accept his authority, as it is scarcely necessary to say I do. But Christ never did this. He never makes Biblical criticism the subject of his teaching. He never basis his authority on that of the authors of the Biblical books. Sometimes he sets their authority aside, as in the Sermon on the Mount. Sometimes he cites their own Scriptures against his critics, in much the same spirit as that in which Paul, speaking in Athens, cites "certain of your own poets." It is true that he often refers to these books, and, when he does, refers to them by the name by which they were known in his time; but such a reference does not even indicate his opinion as to their authorship, still less does it indicate any intention on his part to make an utterance on the subject which loyalty to him must regard as final. No popular writer or speaker would hesitate to refer to Æsop's Fables, although he might agree with the conclusion of modern scholarship that Æsop did not write them, but only gathered together the collection which bears his name from a mass of fables current among the Greeks of his time.[1]

I invite the reader, then, who will follow me further in this series to follow me in the spirit of this introductory article; to imagine that there stands before him on the table, not a book, but a library of sixty-six different books, which represent the literature of a peculiar people, extending over a period of twelve hundred years or more, and are a survival of the fittest, out of a much larger number which have not survived;[2] to remember that this library has produced a profound moral impression on all that portion of the human race who have ever known it; to believe, therefore, that this collection is well worth his careful study; to assume, however, that it is to be studied, not as a collection of texts, out of which, by a process of mosaic work, a theology may be constructed, but as a collection of vital literature, out of which, by a course of literary study, life may be promoted and truth made both more apparent and more effective; and to enter on the study of this collection of books in the spirit in which and with the purpose for which they were written, as that purpose has been defined by one of the most eminent of all the contributors to the collection: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction in righteousness: that the man of God may be complete, furnished completely unto every good work."

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[1] "His [Christ's] allusions to the Old Testament books and narratives are sometimes made a touchstone for determining ethical and historical questions which were as foreign to the thought of his time as were the researches of anthropology or modern science. If his assertion 'Moses wrote' discredits modern criticism, does not his affirmation that the sun rises destroy modern astronomy?"—G. B. Stevens, D.D., "The Theology of the New Testament," p. 77. Compare Delitzsch on Genesis: Introduction, p. 21.

[2] Though some of the books to be found in the apocryphal Old Testament are morally equal to some of those included in the canon.

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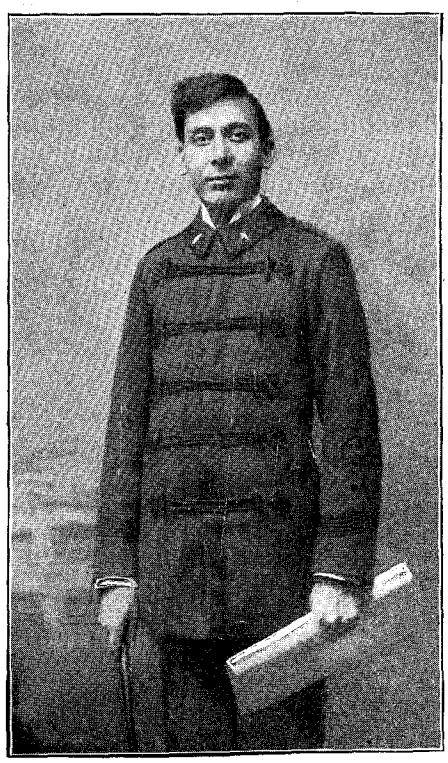
The Representative Indian

By Jessie W. Cook

THE future of the Indian is always on our tongues, and we speak of the distant "sometime" when he shall become Americanized and be of use to the world. How many of us realize that the vanguard of this army of workers is not only in America but already of America? The Indian question is one of the worries we allow ourselves now that the country has reached that point where fighting for existence is no longer necessary, and there is leisure to indulge in the luxury of worry. Methods and schemes and theories without number have been advanced to relieve us of this undigested, unassimilated part of the body politic.

All this time, quietly, unostentatiously, persistently, almost unheard and unseen, the problem has taken matters into its own hands and has been working itself out. Here and there a man blessed with common sense has said that Indian nature is human nature, and that, if placed in contact with other humans, equal development would follow.



DENNISON WHEELOCK

Most of us look for examples of Indian civilization on the reservation. There we find paint and feathers and quaint costumes, and our fancy is tickled, and we say, Behold, how picturesque! See how they love the stage of barbarism! Why should they be asked to leave it! It is so becoming to them! They all go back to it! Thus we exclaim and prate, and give our opinions, opinions born often of a drive through the strange country.

Where is he who thinks he knows what life in remote wilds does to a white man? Let him live there a year, and see if he keeps his town ways. What white man on a reservation does not adopt the ease and negligence of the wild ways as fast as possible? Not one but drops conventionalities and forgets his bringing up, even though he be of Puritan stock but once removed. Is this the place to look for Indian progress? This is the place where writers and artists go who wish to impress their public; and because of their stories and pictures the Nation to-day needs educating as truly as does the picturesque Indian in the teepee. Who hears of the Indian that leaves his wild home, and mingles with the American people, lives among them, practices medicine or law, or serves in the humbler walks of life? No one. He is a drop of water in the great ocean of the Republic. If he desires fame, he can get it far more quickly by starting a gentle insurrection and frightening a timid agent somewhere, who will call on the United States troops and make a great sensation.

A small chief goes to the Omaha Exposition, wears a trailing war-bonnet continually (how he laughs to himself at the absurd incongruity!), and his name is in all the papers, and his fine appearance and haughty carriage written up and made much of, while the young man who serves as his interpreter, who has learned our ways and has his trade and has become one of us, is no longer picturesque; he

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ZITKALA SA

must put on a costume half-Indian, half-cowboy, before he can be pictured for the reading public. From this standpoint it must seem to the savage that, with all our "efforts," and the millions of money expended in the attempt to educate him, we prefer in our heart of hearts that he should remain a savage.

It is time the world knew some of the quiet men and women of Indian blood who are a power among us. There are the late Colonel Ely Parker, a Seneca Indian, on General Grant's staff and afterwards Commissioner of Indian Affairs; Dr. Eastman, a Santee Sioux, physician and law student; and Dr. Carlos Montezuma, of the dreaded Apaches, a practicing physician in Chicago. There are men who have fought Dr. Montezuma's tribe, and have suffered from its depredations not so many years since, who would laugh to scorn the suggestion that any good could come out of the Apache tribe. Dr. Montezuma is a living example of the possibilities of any one of his people under like conditions. Picked up on a battlefield, a little fellow of six years, educated among white people, and left, like so many, a self-made man, to fight his own way into a living, he has fairly won his spurs among his compeers. There is Mr. Francis La Flesche, an Omaha, for years a resident of Washington, D. C., in the Government employ, whose life reads like a romance;

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MISS ROSE BORNASSA

he was made a Fellow of the American Association for the Advancement of Science, for his valuable and original scientific work, while he has rendered efficient service to the Royal Museum of Berlin, Germany, and is an active member of societies engaged in researches among the aborigines of our country; and he still finds time in his busy life to write a book which promises to let us into the secrets of Indian boy life as no other book has done or could do. Mr. Honoré Jaxon is a lawyer of Chicago. Miss Angel de Cora, a Winnebago, is an artist who has won her way by the bravest and most persistent struggles, a pupil of Howard Pyle, already well known by her faithful illustrations of Indian life in "Harper's Magazine."

Miss Zitkala Sa, a Yankton Sioux, is a young girl numbered among the contributors to the "Atlantic Monthly," and gifted with unusual musical genius.

William Pollock was so good a soldier of the Rough Riders as to gain words of high praise from the gallant leader of that gallant band. Pollock was an artist, too, and commanded his own price for his work. It seemed the irony of fate that he should win through San Juan to die at home of pneumonia.

MISS ISABELLA CORNELIUS

Mr. Dennison Wheelock has trained an Indian band that plays beside Sousa's and the Marine Band, and receives commendation from musical critics everywhere; and this young man is almost wholly self-taught. He will take his band of sixty pieces to the Paris Exposition, as an offset to the exhibitions of Indian life in the Wild West form which will undoubtedly appear at that Exposition.

An Indian football team, selected from a possible fifty, plays college teams selected from a possible thousand, and every year shows its headway against the best teams of the country.

These are a few of the typical educated Indians. There are many in the ranks of the teachers, of the nurses, of the tradesmen and tradeswomen, the army of Cuba and the Philippines; and who shall count those who have lived and died among us "unhonored and unsung," because they had reached the point we are always proclaiming they should reach, and, lo! they are just like the rest of us; we don't discover them, but go on with our unending prattle of what the Indian must become some day.

We are still looking at the Indian of two hundred years ago. There is fear and awe in the mind of the average white man if he knows he is confronting an Indian. A dozen Indian students will make veritable palefaces of as many college boys in a "rush;" they evidently expect to be scalped without mercy. We are afraid to take the young people into our homes because we have in mind the Indian our forefathers fought. As well fear the Anglo-Saxon, who has not yet lost the love of fighting that distinguished his ancestors.

Thoughtful men have well said that the Indians need something more than an Agent and a few

ANGEL DE CORA

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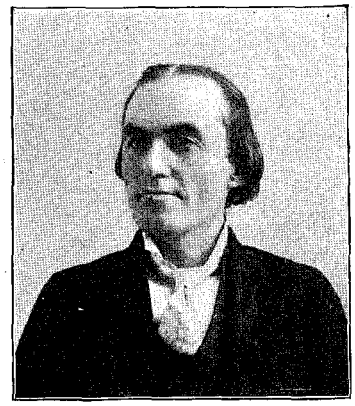
white men to show them how to live; but they stop there, only suggesting that better men be selected, who shall teach them all that they really ought to know, in order that they may progress. They look through the wrong end of the telescope, and see the matter very far away indeed. There is but one hope for the Indians as a whole, and that is to live *with* the people whose ways they must adopt. Either they must come out of the reservation or white settlers must go in until there is no reservation. Indians must by actual contact and actual competition attain to a higher order of civilization. The representative Indians are a proof of this. They do not lose their individuality as they take on cosmopolitanism. They are truly Indians under the polish of college life and travel, but they are truly Americans as well, ready to become a part of our social, political, or literary life.

DR. CHARLES EASTMAN



HONORÉ JAXON

Is it not much that from a feeble two hundred and fifty thousand there are any men or women to stand out and be measured against our seventy millions? The representative Indian? In what does he differ from the representative white man? Look carefully. In spite of race barriers, the representative Indian is slowly and surely coming to the front—and the new blood is good. It infuses a new and peculiar life into the field it selects, and, like the representative white man, the representative Indian raises his race with him.

The World Forgot

By Martha Gilbert Dickinson

Not cloistered saints, that bid the world
  Remember they forget—its lure defy,
Whose abnegating robes accost the glance
  Of lost humanity;
Not they whose moving lips attest
  Repeated prayer, to shame the throng or mart,
Whose fingers outward clasp a crucifix;
  Not they who stand apart—
Are thy swift followers alone,
  Sweet Christ! Unveiled, untonsured, they there be
Who hold their mired brothers to their heart,
  Even for love of Thee,
Who didst remember to the end
  Thy world, though they had Thee forgot and fled—
A hillside calvary thy holy lot,
  Mountain and sea thy bed.

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"THE WOODS THAT BRING THE SUNSET NEAR"

BY RICHARD WATSON GILDER

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THE WIND FROM OUT THE WEST IS BLOWING,
THE HOMEWARD-WANDERING COWS ARE LOWING,
DARK GROW THE PINE-WOODS, DARK AND DREAR—
THE WOODS THAT BRING THE SUNSET NEAR.

WHEN O'ER WIDE SEAS THE SUN DECLINES,
FAR OFF ITS FADING GLORY SHINES,
FAR OFF, SUBLIME, AND FULL OF FEAR—
THE PINE-WOODS BRING THE SUNSET NEAR.

THIS HOUSE THAT LOOKS TO EAST, TO WEST,
THIS, DEAR ONE, IS OUR HOME, OUR REST;
YONDER THE STORMY SEA, AND HERE
THE WOODS THAT BRING THE SUNSET NEAR.

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A Modern Text-Book[1]

"THE Forms of Prose Literature," by Mr. J. H. Gardiner, of the English Department of Harvard University, is avowedly a text-book in that well-trampled field of instruction which used to be designated in the college catalogues as "Rhetoric and English Composition." It is by a well-known and successful teacher in one of the best-equipped institutions in the country. It is a successor, and in some sort a sequel, to the very useful "English Composition" of Professor Barrett Wendell, who himself writes an introductory note to this work. It deals steadily and earnestly with the time-honored "forms" classified in rhetorics, though not, as Mr. Gardiner himself points out, in literature, into categories under the titles of Exposition, Argument, Criticism, Narration, and Description. It expounds the theory of these methods of expression sympathetically and carefully; and it illustrates the practice with examples from modern English and American writers, chosen with such catholicity of taste as to include Churton Collins and Miss Jewett in a list with Thackeray, Darwin, Macaulay, and Ruskin; and each of them an excellent example of the special mode it is chosen to bring into notice. As we turn over the pages we have a strong conviction that this is an excellent text-book on an important subject; and that in the hands of a sympathetic instructor it will prove useful to many students.

But, excellent as this text-book seems to us to be, it would hardly be chosen for extended notice here were it merely a text-book in rhetoric and composition, however good a one we might think it. Text-books in this branch are not rare. Every teacher of the subject has a collection of them, and few instructors of repute come to the end of a career without having at least once yielded to the temptation to manufacture a manual for others to use. The text-books in existence are of every imaginable type, from the primitive question-book, dear to the grammar-school teacher, to the elaborate treatise. Some of them are masterpieces of analysis and precision of statement. We recall one greatly in vogue a few years ago, which occupied hundreds of pages with the attempt to teach the boy to write as did Shakespeare, Milton, and De Quincey, by culling from their pages, classifying, and defining their figures of "Similarity," of "Contiguity," and of "Modality." The student at the end of the term could, let us hope, recognize at sight such gems of literary art as zeugma, anacoluthon, and antonomasia. In more inspired moments, when reading the master's words, he might be roused to ecstasy at meeting paraleipsis and epanorthosis, perhaps even exergasia or oxymoron. We suspect that this type of text-book has passed so completely that the very names of the figures we have cited may be unfamiliar to some readers. Yet this analytical type of text-book held the place of honor but a little while ago. Vying with it in popularity was the sesquipedalian type, expounding the phenomena of literary expression by explanations ten times as hard to comprehend as the facts themselves. This form reached, perhaps, its climax in the apodictic work of Professor Sylvester, who helped us to a comprehension of the odes of Horace by showing how they illustrated the theory of the "Synectic, in its threefold divisions of anastomosis, symptosis, and phonetic syzygy," whose conjunctive harmony eventuated into Horace's perdualistic plan. Probably but few examples of this type attain such perfection of unintelligibility as this one we have quoted, and the type never gained so wide a vogue as the simpler manuals of dogmatic classification. Yet it was, and is, a well-known type. It is represented still by noted educational names; and many text-books on this plan, somewhat less accentuated in expression than the one quoted, are in reputable use, and are doing good service. Far be it from us to discredit either them or the system to which they are adapted. In the hands of men who know them excellent results have long followed, and will, we are sure, continue to follow, their use.

Yet we welcome such manuals as this

[1] *The Forms of Prose Literature.* By J. H. Gardiner, Instructor in English at Harvard University. Charles Scribner's Sons, New York.

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one of Mr. Gardiner. We welcome them because they suggest a modern type of text-book not only, but also a new method of teaching. It is now some years since the English department at Harvard, mainly under the initiation of Mr. Wendell, began to apply the principles of modern psychology to English teaching. The student was set at work to gain his knowledge of the methods by reading the authors, great and small, who have best illustrated them, and to find the extent of his own powers by their constant exercise. In place of the didactic lecture came the personal conference and the class discussion. In place of the formal oration, worked out of the encyclopædia, and written once a term, came the daily theme, written on some subject close at hand, and born of the actual as well as of the literary experience of the student. Under such a system as this the teaching must become intensely vital or it is of none effect. It demands a new type of text-book, for the formal analysis and the dogmatic exposition have but little place in the system.

Of such a modern type of text-book Mr. Gardiner's book is an excellent example. There is an atmosphere of reality about it that is very attractive to the student. The examples are real; the divisions are natural; the propositions are invariably illustrated in the selections. Moreover, it is a democratic book, suited to modern notions of the relation of the student towards his helper. It aims to work with the student, to help him to work out inductions for himself, and to suggest methods for, rather than dogmatically to direct, his practice. We therefore welcome this book, and wish it success. Its system is not perfect. The method adopted, with all of its advantages, has in experience rarely escaped two dangers. The first of these is the tendency to give ideas in single impressions rather than in complete relation, so that matters of large form become less real to the student than matters of single experiences. In this very book we note such an absence of formalism that the divisions promised in the table of contents are not co-ordinate with the divisions actually adopted by the shaper of the text as written. We could also have asked for an index. Yet we think that Mr. Gardiner has resisted the temptation to looseness of construction far better than most of his rivals. A more important danger is the tendency to be local and provincial. The intense personalism of the method is apt to react on a student so that he clings to the things he likes, emphasizes the views he favors, and finds himself in later life traveling in a rather narrow world.

Yet it will always be a real world, and perhaps larger than he himself thinks, in which the student will live who uses such a book as this. At any rate, he will be better fitted for living in it. Such a student may not learn to write well, for not all students do, however well instructed; but he certainly will learn, we think, to distinguish good writing from bad, and to prefer good writing.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. The absence of comment in this department in many cases indicates that extended review will be made at a later date. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

Action and the Word, The. By Brander Matthews. (Illustrated.) Harper & Bros., New York. 4¾×7¼ in. 261 pages. $1.50.

A novel of New York society which is in many respects the best piece of work in the way of a long story which has come from Mr. Matthews's hand. It is a study of a very fascinating type of woman, whose success in amateur theatricals tempts her to become a professional actress. Mr. Matthews's study of the psychology of his heroine is keen and very interesting; and his story shows familiarity with different aspects of New York life.

Alabaster Box, The. By Sir Walter Besant. (Illustrated.) Dodd, Mead & Co., New York. 5×7¾ in. 327 pages. $1.50.

Those who know about University Settlement life in New York will be struck by the similarity of conditions, types of character, and even dialect between the tenement districts here and those of London as described in Sir Walter Besant's excellent story. The hero is the son of a heartless usurer who has retired on his ill-gotten gains to become a country gentleman and conceal his early life. The son learns the facts when he has become an ambitious, edu-

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cated gentleman, and hates life until he finds human interest in the very people his father had long ago ruined, and in settlement life and methods. As a story the book is slight but interesting.

Angel of Clay, The. By William Ordway Partridge. (Illustrated.) G. P. Putnam's Sons, New York. 4½×7 in. 213 pages. $1.25.

The announcement that a well-known sculptor has published a romance will of itself awaken curiosity and interest. It will be at once anticipated that the story includes some clever studio talk, and in this expectation the reader will not be disappointed. The author's opinions on art and morals are well worth any one's attention. The story part, however, is not so interesting or engrossing; despite much poetic charm, there is a deal of prolixity in the somewhat stilted conversations, and the book lacks condensation. The work as a whole, however, is one to be commended.

Answers of the Ages. By I. K. L. and L. C. W. Herbert S. Stone & Co., Chicago. 4¼×6 in. 135 pages. 75c.

Artist Historian, An. By William Jackson Armstrong. Introduction by Charles R. Galbreath. S. F. Harriman, Columbus, O. 4×6¼ in. 58 pages. 50c.

By Way of the Wilderness. By "Pansy" (Mrs. G. R. Alden) and Mrs. C. M. Livingstone. (Illustrated.) Lothrop Publishing Co., Boston. 5×7½ in. 394 pages. $1.50.

The announcement that Mrs. Alden ("Pansy") has written a new book will lead to the expectation that it is another semi-juvenile story; but "By Way of the Wilderness," written in collaboration with Mrs. Livingstone, is rather a "grown-up" affair—at all events, it is well adapted for reading by young men and women. The plot is not particularly original, being that of the familiar stepmother complication, where a boy, finding himself misunderstood and unappreciated, leaves home, during his last year in college, and seeks to earn his own living by school-teaching in the West. The chapters describing this school-teaching are strong and forceful in humor, pathos, and character-development. The religious appeal has, unfortunately, not the same qualities of literary excellence that distinguish some of the other parts of the book.

Chalmette. By Clinton Ross. The J. B. Lippincott Co., Philadelphia. 4¼×7¼ in. 264 pages. Paper bound, 50c.

Civilization of India, The. By Romesh C. Dutt, C.I.E. (The Temple Primers.) The Macmillan Co. 4×6 in. 146 pages. 40c.

The subject is historically treated in a condensed account of successive periods from prehistoric times to the middle of the present century. The religions and literature of India are, for the small compass of a primer, amply sketched.

Classical Mythology of Milton's English Poems, The. By Charles Grosvenor Osgood, Ph.D. (Yale Studies in English. VIII. Albert S. Cook, Editor.) Henry Holt & Co., New York. 5½×8¾ in. 144 pages. $1.

Colonial Civil Service. By A. Lawrence Lowell. With an Account of the East India College at Haileybury (1806–1857). The Macmillan Co., New York. 5×7½ in. 346 pages. $1.50.

This volume is full of timely information respecting the methods by which England and Holland select their civil servants in the Orient. The author is in sympathy with the creed of European officials in the East, that only the hands of the Orientals should be employed in administering their public service, and that the head work should be performed by men of the ruling race. He therefore entirely justifies the English provision that examinations for the higher service in India should be held in England alone, and that the requirements for this examination should practically necessitate long residence in the English universities. Respecting the possibility of adopting the English system in this country, he shrewdly observes that public sentiment here would not tolerate the restriction of Oriental appointments to university graduates, and that the best means, perhaps, of securing a high grade of culture among American appointees to Oriental positions would be to establish a college to fit men for this service, just as we now fit men for the army and navy at West Point and Annapolis.

Conspirators, The. By Robert W. Chambers. (Illustrated.) Harper & Bros., New York. 4¾×7¼ in. 266 pages. $1.50.

Never has a story-teller made bolder use of living personages. William of Germany and Wilhelmina of Holland are handled with almost as great audacity as were the imaginary "King and a Few Dukes" in Mr. Chambers's lively tale of that name. This romance is one of imaginary complications between Luxembourg, Germany, and the United States, and the young American officer and diplomatist who is the chief male character ("hero" does not just describe him) sees and hears many queer things. There is a love story, and military and romantic incidents follow each other rapidly and amusingly. The book is a clever *jeu d'esprit* rather than a serious attempt at fiction—one may call it the cousin twice removed of "The Prisoner of Zenda," whose great success has founded a new school of fiction.

Cotton Tails. By George A. Beckenbaugh. (Illustrated.) R. H. Russell, New York. 11½×7 in. 100 pages.

Down North and Up Along. By Margaret Warner Morley. (Illustrated.) Dodd, Mead & Co., New York. 5×7½ in. 304 pages. $1.50.

A pleasantly written but not particularly impressive or important book of travel in Nova Scotia, Cape Breton Island, and near-by places.

Féo. By Max Pemberton. (Illustrated.) Dodd, Mead & Co., New York. 5×7¾ in. 299 pages. $1.50.

Not probable, and as a story hardly as good as some preceding books by this author. An Austrian prince loves a young English girl, and the machinations of the agents sent by his royal father fail to keep them apart by strategy or violence.

Forestman of Vimpek, The. By Madame Flora P. Kopta. Lothrop Publishing Co., Boston. 5×7½ in. 345 pages. $1.25.

Romantic and not unpleasantly sentimental in its pictures of Bohemian forest life and peasant love-stories. These sketches are obviously drawn from real models, and are in good taste and of genuine feeling.

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History of Scotland from the Roman Occupation. By Andrew Lang. In Two Volumes. Vol. I. Dodd, Mead & Co., New York. 5½×8½ in. 509 pages. $3.50.

Mr. Lang's "History of Scotland" introduces us to him in a new character. We miss much of the unconventional which has so delighted us, but we greet instead a polished maturity, both in narration and judgments, which will make its due impression, not only upon readers of popular literature, but also upon readers of the most serious literature. We reserve until a later issue further comment upon what will very likely prove to be the most important of the histories of Scotland.

History of the Book of Common Prayer, The. By Leighton Pullan. Longmans, Green & Co., New York. 5×7½ in. 328 pages. $1.50.

This is the latest contribution to the Oxford Library of Practical Theology, which aims to supply well-digested teaching on matters of religion. This particular volume illustrates the history and the meaning of the Book of Common Prayer, with special references to those services which are in constant use, or which are the subjects of theological discussion.

History of the English Church, A. By Rev. H. D. M. Spence, D.D. (The Temple Primers.) The Macmillan Co., New York. 3¾×6 in. 250 pages. 40c.

An excellent summary from the point of view which recognizes only one "church" as existing in England beside a number of "sects." So agreeable is the sketch given of early Puritanism in that Church that it is not obvious wherein its "peril," its "grave danger," to that Church consisted, unless in its indifference to "the Apostolic Succession, as necessary to the very being and existence of a Catholic Church."

Idyls of the Lawn. Preface by Charles W. Kent, Ph.D. Designs by Duncan Smith, M.A. The Stone Printing and Mfg. Co., Roanoke, Va. 4½×6 in. 130 pages.

A volume containing six short stories by undergraduates in the University of Virginia, selected and republished from the University Magazine, with an introduction by Professor Charles W. Kent, and with decorative designs by Duncan Smith. This volume may be profitably considered in connection with "Stories and Verse of Williams," reviewed in these columns two weeks ago. "Idyls of the Lawn" is distinctly in the old-fashioned vein; the stories are longer and more carefully wrought out. The influence of Poe is naturally a very pervasive one at Charlottesville, and is shown in this volume; not, however, in the way of imitation. It is shown rather in the evident purpose to treat the themes seriously and to impart to them the literary quality. Several of the stories are quite long, and, with a single exception, they are all in a mature vein. They show, indeed, unusual maturity for undergraduate work; and two of them, "Bred in the Bone" and "An Unenterprising Fellow," disclose genuine literary skill. "Life in Shiflet's Hollow" is not well knit together, but is full of admirable descriptions. The book is one of unusual promise and quality. Its making deserves special comment; it is bound in flexible leather, printed from clear and tasteful type, with suggestive designs. It has altogether the look of distinction which such a volume ought to possess.

In London's Heart. By George R. Sims. F. M. Buckles & Co., New York. 4¾×7¼ in. 435 pages. $1.25.

A plain penny-dreadful of the good old-fashioned "family weekly" type, with villains galore.

Modern Italy, 1748–1898. By Pietro Orsi. Translated by Mary Alice Vialls. (Illustrated.) G. P. Putnam's Sons, New York. 5×7½ in. 404 pages. $1.50.

The latest addition to that deservedly popular series "The Story of the Nations" is a volume by Signor Pietro Orsi, Professor of History in the Foscarini Lyceum at Venice. The subject is "Modern Italy." The period comprised includes the hundred and fifty years from 1748 to 1898. Further notice will appear in a later issue.

Monks and Monasteries. By Alfred Wesley Wishart. Albert Brandt, Trenton, New Jersey. 6×8¾ in. 454 pages. $3.50.

Midsummer Night's Dream, A. (The Chiswick Shakespeare.) Illustrated by Byam Shaw. Introduction and Notes by John Dennis. The Macmillan Co., New York. 4×6 in. 100 pages. 35c.

Notes on the Bacon-Shakespeare Question. By Charles Allen. Houghton, Mifflin & Co., Boston. 5×7¾ in. 306 pages. $1.50.

Paris As It Is. By Katharine De Forest. (Illustrated.) Doubleday, Page & Co., New York. 4¾×7¼ in. 288 pages. $1.25.

The author of this book is a trained journalist, a keen observer, with a fresh and interesting touch, and with an active and alert intelligence. She knows her Paris well, and this little book, which records something more than external impressions of the city, will receive further attention.

Robert Tournay. By William Sage. (Illustrated.) Houghton, Mifflin & Co., Boston. 4¾×7¾ in. 370 pages. $1.50.

The titular hero is a manly fellow, and his adventures in the great French Revolution make a readable tale. Incidentally there are rapidly presented pictures of typical Revolutionary scenes and characters. Robespierre and General Hoche are among the latter. The action and incident of the story are above the average.

Search of Ceres, The. By Sarah Warner Brooks. A. Wessels Co., New York. 4½×7½ in. 98 pages. $1.25.

Mrs. Brooks's latest volume has the characteristics of her other books, and chief among those characteristics is a dominant optimism, all the more impressive when one considers the advanced age of the author. The strong confidence and religious faith running through these verses will not be without its due effect upon Mrs. Brooks's readers, although we must confess that the matter is often superior to the manner of her poetry.

Son of the Wolf, The. By Jack London. Houghton, Mifflin & Co., Boston. 5×7½ in. 251 pages. $1.50.

Tales of Alaska, of miners, Indians, half-breeds, and sledge-dogs. Rough and virile is the life described, and the stories are, naturally, hard and sometimes cruel. They have imaginative

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strength; the characters live in the reader's mind. The author works in a new field for the American short story, and uses his material with skill, observing both local color and broad human traits.

Some People We Meet: Being Bits of Everyday Character. By Charles F. Rideal. Drawings by Jessie A. Walker. The Abbey Press, New York. 5×7½ in. 30 pages. 25c.

Soul and the Hammer, The. By Lina Bartlett Ditson. Godfrey A. S. Wieners, New York. 5×7¼ in. 372 pages. $1.25.

In this issue we speak of a romance which has to do with artist life, namely, Mr. Partridge's interesting "Angel of Play." The week has also seen the publication of another story dealing with studios, with sculptors, painters, writers, singers. In "The Soul and the Hammer" we are introduced to a phase of Parisian bohemian society well worth knowing, and we are also introduced to a phase of the Dreyfus persecutions also worth understanding. The story would have been stronger if there had been not so evident a superfluity of superlative adjectives. If the author's style lacks terseness and condensation, her earnestness of purpose is everywhere present. We note a few misprints.

Twentieth Century Knighthood. By the Rev. Louise Albert Banks, D.D. Funk & Wagnalls Co., New York. 4¾×7¼ in. 142 pages. 75c.

Unknown, The. By Camille Flammarion. Harper & Bros., New York. 5×8 in. 488 pages. $2.

The veteran French astronomer, M. Flammarion, here takes sides very strongly with that section of the Society for Psychical Research which is, so to speak, on the skirmish-line of advance into the field of inquiry for the occult causes of strange psychical phenomena. He declares that science must hold to the incontestable reality of telepathy; that psychic force, though yet of unknown nature, is an ascertained fact. What Sir William Crookes advanced in the British Association of Scientists as a hypothesis, that the cosmic ether is the material medium for the transmission of the psychic force, M. Flammarion affirms positively. He says: "The gradual progress of our inquiry will probably lead us to the admission that there are real, objective, substantial apparitions, reproductions of the living, and perhaps even of manifestations of the dead." He does not discuss the question of communication with the dead, but reserves this for another volume. He affirms, however, that "telepathic manifestations of the dying . . . are certain facts." The *motif* of his inquiries is the scientific verification of the truth of immortality—a truth which apparently he does not doubt. If it be true, in France or here, that, as he says, people have a poor opinion of those who seek out a psychical demonstration of this, it is not creditable to Christian intelligence, or any kind of intelligence.

Voice of the People, The. By Ellen Glasgow. Doubleday, Page & Co., New York. 5×7½ in. 444 pages. $1.50.

This story of the Virginia of to-day will at once take its place as one of the best novels of the year. Miss Glasgow's "The Descendant" had strength but not charm; this story has both. "Kingsborough," the sleepy, old-fashioned Virginian town which is the principal scene of the novel, is supposed to be Williamsburgh—certainly a place of aristocratic and conservative instincts and of peculiar social attractiveness. Miss Glasgow is notably successful in clearly depicting the old-time Southern gentleman in her kind-hearted Judge and her genial General, the "befo' de wah" negro in Uncle Ish, and the purposeful, brilliant, energetic man of the New South in Nicholas Burr, who starts life as a "poor white" boy, and becomes Governor of the State, overpowers scheming politicians of the dishonest kind by sheer force of will and honest character, and in the end gives his life to enforce law against lynching. There is romance in the story, but it is not allowed to triumph over sound realism, and we believe the author was right in denying herself and the reader the pleasure of the conventional happy ending. In a way this story of recent Virginia forms a counterpart to Miss Johnston's equally interesting but totally different pictures of Virginia colonial days. If it lacks something of the romantic character of the latter books, it certainly comes closer to human interests and actual problems. The teaching of the book is so unobtrusive that many habitual novel-readers may hardly recognize it, but it "makes for righteousness" nevertheless—for social gentleness and liberality, for political integrity, and for personal honor in a high sense.

World's Orators, The. Vol. II. **Orators of Ancient Rome.** Vol. IV. **Orators of the Reformation Era.** Edited by Guy Carlton Lee, Ph.D., with the Collaboration of Joseph Cullen Ayer, B.D. (University Edition, The World's Orators.) G. P. Putnam's Sons, New York. 6×9 in. $3.50 per vol.

Referring to our strong commendation of the first volume of this work (The Outlook, January 20), we may say of these two volumes that the promise is maintained. In that on ancient Rome, with professional orators like Cicero are included others, like the historian Livy, for the specimens of oratory in their pages. The period covered extends to the beginning of the second century. The material has either been newly translated or edited for this work, and some hitherto untranslated specimens from writers of the silver age are given. The translation, so far as we have examined it, though not above slight criticisms, is done in good modern literary style. An instructive essay on the oratory of the Reformation era introduces the volume on that topic, which begins with Wyclif and ends with the period of Louis XIV. One of Latimer's famous sermons on the Card, and Hooker's sermon on the Nature of Justice, are included; also two of Bossuet's funeral discourses, and a sermon of Jacques Saurin, whose rank among Protestant preachers corresponds to Bossuet's among Catholics. Seventeen great preachers are represented in this volume.

Wuthering Heights, by Emily Brontë (Ellis Bell), and **Agnes Grey,** by Anne Brontë (Acton Bell). Introduction by Mrs. Humphry Ward. (Illustrated.) The Haworth Edition. Vol. V. Harper & Bros., New York. 5½×8¼ in. 557 pages. $1.75.

This volume contains, in addition to Ellis Bell's "Wuthering Heights," Acton Bell's

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"Agnes Grey," Currer Bell's biography of her two sisters, and her preface to "Wuthering Heights." To this must be added Mrs. Ward's introduction, which answers some of the criticisms which have been passed on introductions to previous volumes as lacking in sympathy. Mrs. Ward declares that the Brontës are such vigorous personages that they challenge while they attract, and the highest tribute which can be paid their work is to subject it to the frankest criticism. Some one has aptly said that these introductions have given offense, not because they were critical, but because there is a note of condescension in them. There are still two volumes to be added to this Haworth Edition.

Notes and Queries

It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.

In reading Dr. Abbott's "Paul's Doctrine of Election" I looked for some reference at least to Romans viii., 29, 30, and Ephesians i., 4, 5, 9–11. How can these be reconciled with the view taken in your sermon? This inquiry will doubtless come to you from others besides. J. R. W.

Romans viii., 29, 30, indicates the purpose which God has in creation and redemption, namely, the conforming of humanity to the image of his Son, that the Son may be the first-born among many brethren. It does not indicate that particular men are chosen for this, and other men are chosen to be passed by. The same thing is true of Ephesians i., 4–11. The purpose or plan of God in creation and redemption is that all will accept his gift of life and obey his commands, so by their lives glorifying his free grace by manifesting the fruit of his love.

I accept The Outlook's view of the resurrection, but how do you explain Thessalonians iv., 15–17? C.

We do not attempt to harmonize it with the thought of Jesus, so plainly put by him to the Sadducees, that living after death and rising from the dead are identical terms. Paul's thought in the passage you refer to was based on the common expectation of the disciples of a speedy return of Jesus. His idea of the manner of that return was shaped by the beliefs about the advent of the Messiah which passed over from Judaism into Christianity, and remain in it as a foreign element to-day.

Kindly let me know the name of a book or books telling the story of the Bible in a manner suited to a child of eleven years. I have used "First Steps for Little Feet," by Foster, and now the children are beyond that; so please advise me what is best to do next? J. H. C.

In Moulton's Modern Reader's Bible Series are two volumes for children, of stories from the Old Testament and from the New (Macmillan, 50 cents each). The Charles Foster Publishing Company, Philadelphia, publish "The Story of the Bible told in Simple Language for the Young" ($1.50).

Will you please tell me where to find the following lines:

"Ancient of days, august Athena, where are thy men of might, thy men of soul?
Gone glimmering through the dreams of things that were." N. B. T.

From Byron's "Childe Harold."

Kindly mention several works which are considered the best authority on the subject of the Origin of Prehistoric American Races. O. E. S.

Nadaillac's "Prehistoric America" (G. P. Putnam's Sons, New York); S. D. Peet's "Prehistoric America," and D. G. Brinton's books and essays on this topic.

I wish for information concerning the history and meaning of the Victoria Cross, and the deeds of valor for which it is given. J. R. E.

The Victoria Cross is a Maltese cross made of bronze, hanging by a small V from a ribbon, and bearing the lion, the royal crown, and the words "For valour." At the end of the Crimean War in 1856 it was instituted as a decoration to be given to any soldier, sailor, or volunteer who, in the presence of the enemy, performed an act of bravery or devotion in the service of England. In 1857 sixty-two crosses were personally conferred on those who had taken part in the Crimean campaign; the cross has been occasionally bestowed since that time. The first man to receive the cross during the present war in South Africa was Lieutenant Frederick Roberts, who was active in preventing the capture of the British guns by the Boers at the relief of Ladysmith.

It is a coincidence that in the same number that contained the interesting centennial account of Cowper, the question should be asked as to the authorship of some of his verses. The following extract from Cowper's "Truth" contains four of the lines about which inquiry is made.

"Yon cottager, who weaves at her own door,
Pillow and bobbins all her little store;
Content though mean, and cheerful if not gay,
Shuffling her threads about the livelong day,
Just earns a scanty pittance, and at night
Lies down secure, her heart and pocket light;
She, for her humble sphere by nature fit,
Has little understanding and no wit;
Receives no praise, but, though her lot be such,
(Toilsome and indigent,) she renders much;
Just knows, and knows no more, her Bible true—
A truth the brilliant Frenchman never knew;
And in that charter reads with sparkling eyes
Her title to a treasure in the skies.
Oh, happy peasant! oh, unhappy bard!
His the mere tinsel, hers the rich reward."

"And better they had ne'er been born,
Who read to doubt, or read to scorn,"

are lines by Scott. See "The Monastery," Ch. XII. C. E. G.

Can any of your readers help me to secure the full text of a charming little poem which appeared in an Eastern newspaper twenty-five or more years ago, of which I can recall only the first verse? The theme is "The words of the Lord Jesus." See Acts xx., 35. It begins as follows:

"The kingly sun gives forth his rays,
Asks no return, demands no praise,
But wraps us in strong arms of life,
And says, distinct through human strife,
'If thou wouldst truly nobly live,
Give, ever give.'" H. C.

Can any one give the title and author of the following poem:

"For the little things of life
Make sweet the days we live"?

Also name and author of

"Feast now thine eye on this surpassing view
Of mountain, shore, and sea,
Drink deep the woodland air, the Elysian blue,
For days that are to be"? H. J. R.

"M. du P. L." will find the lines "In the infinite spirit is room," etc., in the eighth verse of "Satia Te Sanguine," a poem by Swinburne, in the collection under the title "Laus Veneris." G. B. N.

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Correspondence

Epithets Not Argument

To the Editors of The Outlook:

Many anti-imperialist speakers seem to have abandoned all appeal to the reason, and to have taken to vituperation and the use of harsh language. I took up a recent issue of an ardent anti-imperialist organ a few days ago, and found in three short columns the following expressions used in discussing the United States' relation to the Philippine Islands:

Oppression and theft and assassination.
I never put a stamp on a check without seeing on it the blood of the murdered Filipino.
No language can be violent enough to describe the violent deeds of those who forced us into such crimes.
Covered with blood-guiltiness.
Selfish greed of gain.
The murder of the Filipinos.
Usurped authority of one man.
Unscrupulous combination of greed and ambition.
The betrayal of democracy.
A form of brutal murder.

These quotations fairly illustrate the vocabulary of the average anti-imperialist, with a few notable exceptions. Is it not time to abandon the use of opprobious epithets and discuss the question on its merits and in the light of ascertained facts? No good comes from calling names or resorting to vituperation. It was not the extreme language of the radical abolitionist, but Abraham Lincoln's calm reasoning and appeal to common sense in the famous Douglas-Lincoln debates of 1858, that most powerfully affected public opinion and that are now most frequently quoted as illustrative of the anti-slavery movement. The slaveholders, unable to break the force of his logic, resorted to personal abuse, but with what result? Lincoln's name is now revered alike in the North and the South, the East and the West, and the cause for which he argued, suffered, and finally gave his life has triumphed.

CLINTON ROGERS WOODRUFF.

Naturalization in England

To the Editors of The Outlook:

At a dinner-table conversation in a home near Chicago not long ago, the talk turned upon the merits of the Boer-British war in South Africa. A prominent clergyman present affirmed that the existing conditions standing in the way of a foreigner's acquiring citizenship in Great Britain were more severe and difficult to overcome than was the case in the Transvaal Republic. A friend present thought to write to a prominent public man in England to get the facts in the case.

The following information was received from him: "The conditions of naturalization are residence for five years in the United Kingdom, testimonials of good conduct and respectable character from citizens themselves of good position, and the permission of the Secretary of State (the Home Secretary), who has an absolute discretion in the matter." The writer adds: "But I fancy he always grants his certificate to persons properly recommended. The applicant must, of course, take the oath of allegiance to the Queen." This Act of Naturalization was passed by Parliament, 1870, Sect. 7.

It is further stated that "no specific provisions" are given regarding the evidence the Home Secretary may require, but he usually does require such testimonials as have been mentioned.

L. D.

The Porto Rican Question

To the Editors of The Outlook:

It is, I suppose, because we expect more from those we love and honor that we find it harder to forgive their delinquencies than those of people to whom we are indifferent or somewhat hostile. I so heartily approve the attitude of The Outlook toward religion and theology, its fairness, catholicity, and sympathy for all earnest search after truth, to the end that all "noble thought" shall be "freer under the sun," that I find myself aggravated beyond measure at some of your outgivings on public questions.

In your issue of April 21 you say, "We have from the beginning expressed our conviction that the Constitution does not extend over our new dependencies; that Congress has as free a hand in dealing

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with them as the English Parliament has in dealing with British acquired territory." Now, while I lay claim to some knowledge of law, I cannot say that my opinion on a question of constitutional law would be worth much. Candor compels me to say that I should attach no greater weight to yours. But whether the Constitution, *ex proprio vigore*, extends over Porto Rico or not, I do not suppose that you are in any doubt that it extends over Congress and the President of the United States. It is our organic law, and all the powers of all the departments of our Government are derived from it. Now, in what article do you find the authority for the recent action of Congress? In this regard no analogy is to be found between Congress and the Parliament of Great Britain. There is no formal, organic act defining and limiting the powers and duties of Parliament. It is a matter of precedent which the legislative body has helped to make, and leaves new questions, which may arise, open to new solutions, subject merely to those principles which have been established by long usage. But England had colonies long before the Parliament stood for those principles of justice and freedom which are the glory of England. The Constitution has, therefore, been forming itself for centuries with reference to the treatment of colonies.

But in due season our Supreme Court will deal with the constitutional question, and we may as well in the meantime possess our souls in patience. But, whatever the powers of Congress may be, it does not seem to me its action can be justified on any moral grounds. It is fitting, you say, that "in the outset the chief responsibility should be vested in the United States." As a fact, both the executive and legislative departments are absolutely, and the judicial largely, under the control of the President. As a matter of "political expediency," you think no trade barrier should be interposed between Porto Rico and the American markets. But it is precisely for reasons of expediency that Congress did this. There are no serious injustice and no great injury done "by a tariff which expires by its own limitation in two years." The injustice and injury are in the denial of the right of self-government. If Congress has a right to impose any form of government it pleases, to lay any tariff it pleases, what reason have we to suppose it will withhold its hand two years hence? Nay, why may not the next Congress provide the full Dingley rates if this should seem to be politically expedient? I do not think it will do so. I think that if the Republican majority had really understood the sentiment of the country, it would not have committed itself to the present act; but, once having done so, it could not recede. It had no idea that anybody would be so absurd as to suppose that anything was meant by all the talk about the "war of humanity," and our disinterested zeal for the freedom and uplifting of the victims of Spanish tyranny. It certainly never did mean anything to the politicians or the business interests of this country, but you, along with a great multitude of good people, accepted it in justification of a war of conquest. There are still more than seven thousand in Israel, I trust, who will not part with their ideal so lightly as you seem to have done.

Washington, D. C. H. E. W.

Porto Rican Coffee

To the Editors of The Outlook:

I think it was in The Outlook that I read an article, six months or more ago, mentioning the fact that the acquisition of Porto Rico by the United States had destroyed the former markets for the products of the island, and that the people of the United States could aid very materially in restoring prosperity there by using Porto Rico coffee, which at the same time would be a considerable economy to themselves.

The Porto Rico coffee was not then readily obtainable, but I find that our grocers here now have it for sale at fifteen cents to twenty cents a pound. We have used it during the past month, and find it delicious; fully equal to the best of other kinds, and only about half the cost. I have no interest whatever in the coffee, but venture the suggestion that, inasmuch as it can probably be easily obtained now throughout the United States, an article in The Outlook reminding the people of the above facts would be a kindness to the Porto Ricans and a live suggestion to the housekeepers of the rest of the United States. W. N. A.

Philadelphia.

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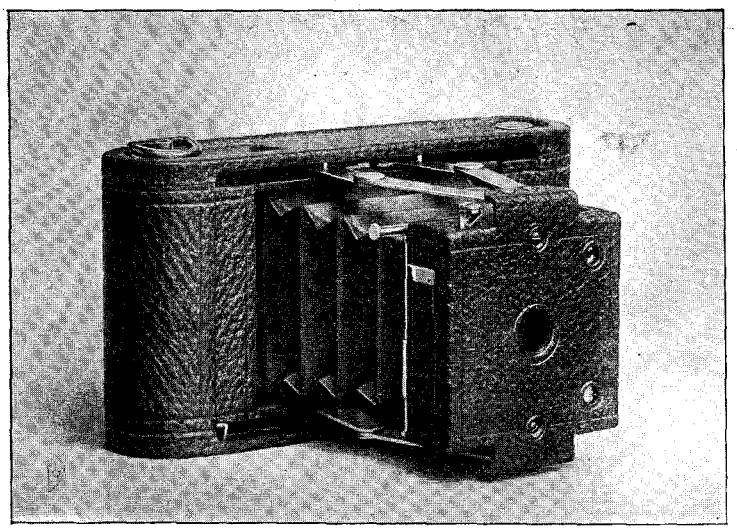

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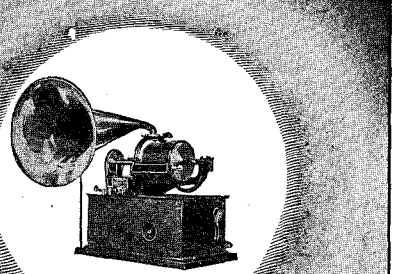

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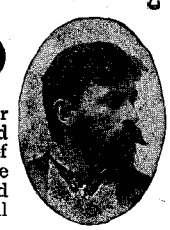

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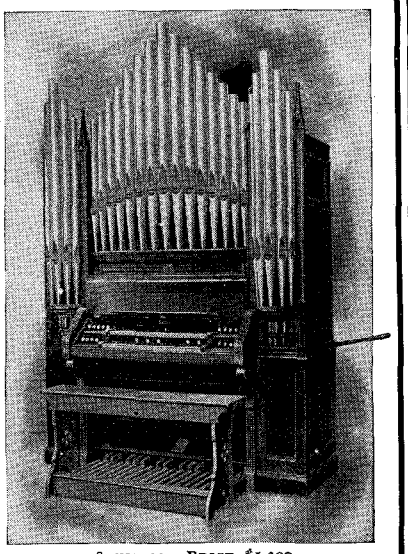

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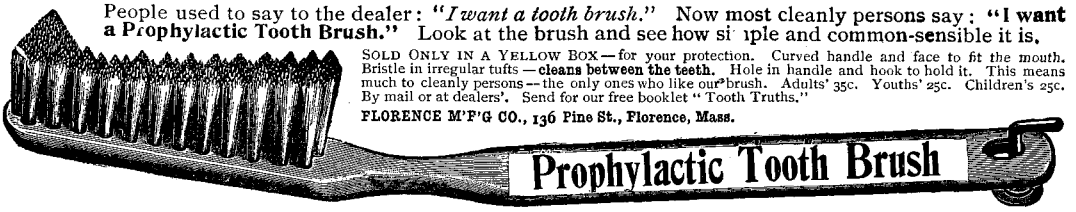

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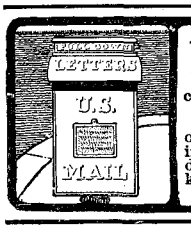

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